The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. IX: WHOLE NUMBER, 1258.] NEW-YORK, APRIL 26, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................... 8½ " 5 "
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE ANNUNCIATION.............. 9 " 4
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION............ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS............ 9 A. M. and 7 P. M.,
except on Fridays, when Evening Prayer with Lecture is at 7½ P. M.
On Saints' days and other Festivals, 2d service [Eucharist] at 11 A. M.
ST. LUKE'S CHURCH, Brooklyn............ 8½ A. M.
[On Festivals and Fasts, a *second* service at 5 P. M.
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

29 Third Sunday after Easter.

MAY.

1 St. Philip's and St. James's Day.
6 Fourth Sunday after Easter.
13 Fifth Sunday after Easter.
14, 15, 16 Rogation Days.
17 ASCENSION DAY.
20 Sunday after Ascension.
27 WHIT-SUNDAY.
28 Monday in Whitsun-week.
29 Tuesday in Whitsun-week.
30 Ember Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Thursday, April 26, E. Holy Innocents', Albany.
Friday, April 27, E. Trinity Church, Albany.
Third Sunday after Easter, April 29, A. M. St. James's, New York.
P. M. St. John's, Brooklyn.
Fourth Sunday after Easter, May 6, A. M. St. Mark's, New York.
P. M. St. Ann's (Deaf Mutes), New York.
E. St. Bartholomew's (Meeting for Deaf Mutes).
Fifth Sunday after Easter, April 13, A. M. St. Paul's, Castleton.

Candidates for Orders.—Mr. Matthew Hale Smith, late a Congregational Minister, has been admitted as a Candidate for Holy Orders.

Mr. Robert C. Trivett has been admitted as a Candidate for the Diaconate, without full literary qualifications.

The Right Rev. the Provisional Bishop has deposed from the Ministry, Homer Wheaton, late a Presbyter of this Diocese, under Canon V. of 1850.

New York.—*Second Sunday after Easter.*—There is something peculiarly solemn in the rich and sonorous chime of the bells of Trinity, as they ring out along the silent and deserted business streets, calling to prayers those who, by far removal, no longer hear them, any more than the silent sleeper, in consecrated ground. Yet they come together, and the church is thronged. Especial interest attached to the service on the morning of this day, owing to the presence of the Provisional Bishop, according to official announcement, for the purpose of holding a Confirmation. Trinity may, perhaps, be regarded, in the absence of a cathedral, in the light of a metropolitan church. The "dim religious light" pervading this edifice had impressed itself on all the forms of worship, yet the light from the chancel windows playing on the dead gold of the *reredos* gave beautiful significance to the written commandments and the Creed. The Bishop took his seat within the sacrarium. Morning Prayer was said by the Rev. Dr. Haight, the Lessons were read by the Rev. S. H. Weston; Litany, by the Rev. F. Freeman. At the commencement of the Ante-Communion Service the Rev. Drs. Haight and Robertson took their stations before the Altar. The Ante-Communion Service was begun by the Bishop; the Epistle was read by the Rev. Dr. Robertson, and the Gospel by the Rev. Dr. Haight. The Sermon was by the Rev. Dr. Bottes, of Cleveland, Ohio. It concerned the hallowing influence which the Church extended to all the relations of life, exalting affection into a high moral principle, and giving to it holier aspirations. The results to the members of a family neglecting its aid as a bond of union, were vividly portrayed, as illustrated by the prevalent irreligion on the part of youth, and the absence of that reverence for parental authority which was becoming its especial characteristic. The example of Christ when a child was set forth, and the general graces pertaining to religious, social, and domestic life therein exemplified. At its conclusion, the Rev. Mr. Weston read the Confirmation Preface, whereupon the Provisional Bishop proceeded to the administration of the rite. Sixty-eight individuals were confirmed on this occasion, of whom sixty-three were of Trinity Parish, three of the Floating Chapel of the Holy Comforter, and two of St. Mark's, Williamsburgh. These were addressed by the Bishop, chiefly in Scriptural language, as to the character of the obligations they had themselves voluntarily assumed, the greatness of the privileges to which they had been thus admitted and the individual importance of persevering in a Christian course.

The Provisional Diocesan then pronounced the Blessing.

We may remark that the music to the Anthem, *Venite, exultemus Domino,* was such as to enable the whole congregation to join as in one heartfelt and harmonious expression of thanksgiving.

In the afternoon of this day, the Provisional Bishop visited the Mission Church of St. Mark's, Brooklyn, an offshoot of the Church of the Holy Trinity, which continues to support its ministrations. It is a simple, unpretending edifice, affording accommodation to a large and efficient parish school. Its situation is an important one. The church on the present occasion was quite full, and the interest indicated in respect to the Confirmation Service was such as to show on the part of the congregation a deep impression of the full significance of this sacramental rite.

The clergyman of this Church is the Rev. Francis Peck, who, with the Rev. C. B. Walker, officiated in the service. The sermon, preached by the Provisional Bishop, related to the import of the rite of Confirmation, which had regard to the act of the individual taking upon himself the vows made for him in baptism, and so realizing the advantages of that covenant into which by baptism he had entered. To the neglect of this solemn ratification was traced the irreverence and irreligion prevalent amid youth who had yet received the sprinkling of water from the hands of Christ's ministers. The necessity of the practical adoption of the ordinances of the Church were impressed, more especially in reference to the reception of the spirit with the form. The Bishop then proceeded to confirm twenty-three individuals, whom he addressed as to the means of attaining to and advancing in individual holiness, the encouragements existing to a godly life, and those incitements, temporal and spiritual, which, if kept in view, gave new energy to the spirit in circumstances amid which it else would droop.

In the evening of this day, a sermon was preached before the "Brotherhood of the Protestant Episcopal Church," at Grace Church, Brooklyn, by the Rev. A. C. Coxe of Baltimore. The Provisional Bishop, together with the Reverend the Rector, and a large body of the clergy, were present. Evening Prayers to the Lessons were said by the Rev. Francis Peck, of Brooklyn, the Rev. Robert I. Walker, of Brooklyn, the Lessons were read by the Rev. Dr. Robertson, and the remainder of the Prayers by the Rev. John H. Hobart, of New York. The sermon was from the words of the Third Epistle of St. John: "Beloved, thou doest faithfully whatsoever thou doest, to the brethren and to strangers." The preacher observed that the primitive disciple thus addressed by St. John was described by another Apostle as the hospitable entertainer of the whole Church. Many were those to whom he gave the cup of refreshment and whom he received beneath his roof, in the name of the Lord's prophets and priests. His reward was not only great in heaven, but on earth, in that his beneficence was put upon record in the pages of inspiration, and spoken of throughout the world as an example. No layman had been consigned to eternal remembrance in a more amiable manner, if we excepted those whose privilege it was to be the entertainers of Christ himself, or who were embalmed in the hearts of all believers by their last pious offices to the mangled body of the Crucified. He is called *well beloved* by him whose own distinction was that of "the beloved disciple." In the little book of which the text was part, his faith and charity are so exhibited in contrast with the conduct of the churlish Demetrius, that the entire Epistle would seem to have made part of the sacred canon almost for nothing else than for the purpose of commending to the faithful of all ages a zealous copying of his character as a genuine Catholic Churchman. His was a great heart to the brethren and to strangers; for the Lord's sake he was a brother; and, as especially attentive to the missionary in speeding him on his journey to the Gentiles, he was enrolled in missionary annals as a "fellow helper of the truth." As such, "witness" was borne "of his charity before the Church," and thus his voluntary piety became a recognized part of that vast system of efficient operation for Christ and his Gospel which characterized the Church in its pure and primal day. He had been reminded of this primitive Saint by the few words in which the Brotherhood he addressed had publicly explained to the Church its nature and objects: "the care and relief of its members in time of sickness or in accident, the burial of its deceased, the succour of the widows and orphans, and the promotion of Christ's fellowship and love, and also, according to its ability, the aid of distressed members of the Church generally." A kindred society in the adjoining city had added, in express words, "the relief of the sick stranger" as a part of its plan of benevolence, and such, he took it for granted, was the spirit of this charity. The collection to be made that evening had in view the enlargement of the Society's general capacity to aid the poor and needy, and he trusted such aid would be extended as would allow of language more emphatic even than the words, "Beloved, ye do faithfully whatsoever ye do to brethren and to strangers." The speaker examined the objections that had been entertained towards such an organization. He conceived benefit would arise from differences of opinion that existed, contrary views serving as a check to prevent them partaking of the character of masonic guilds. In differences of views he beheld the security of saving and healthful action. The stubborn conservative had his mission from God as really as the enthusiastic reformer. On many points, external to the Faith, men ought to differ. They were made by their Creator to represent different sides of truth. Thus God himself makes all things double, and sets one thing over against the other: and so good men are taught to differ generously and without personal hostility, while beneath their mutual blows, the work which above receives the hammering, takes shape, as upon an anvil, and gives solidity and comeliness while it grows into strength and fitness for its purpose. The speaker considered the Church in the relation that it held to the family, the school, society as united in social compact by common interest, and to general, civil, and political government. In examining the basis of effective association for benevolent and religious purposes, he dwelt on the individuality which distinguished those of England as contrasted wlth the governmental origination, support, and supervision of those in France. He regarded the Society as conserving a great principle, as giving occasion for the practical working of one of the most distinguishing graces.

At the close of the sermon, after a Psalm had been sung, a collection was made for the object stated. The Bishop said the concluding Prayers, and pronounced the Benediction.

The Missionary Society for Seamen held its eleventh anniversay on Sunday evening at St. George's Church, Stuyvesant Square, on which occasion an appropriate sermon was preached by the Rev. Dr. Stevens of Philadelphia. The following is a summary of the Report of the Board of Managers that was read:—

The two floating chapels belonging to the Society, one at the foot of Pike street, East River, and the other the foot of Dey street, North River—have had an average daily attendance of one hundred persons each, to whom there have been distributed 1,201 bibles, prayer-books, and other religious works. The missionary at large employed by the Society has also preached regularly about the docks, and distributed tracts. The Mariners' Home in Greenwich street has greatly aided the objects of the Society during many past years, and the Board of Managers in October last opened an additional house on the same principles, in Frankiln Square, called the New Sailors' Home. This house has been fitted up at an expense of $21,946; toward which expense $16,000 had already been contributed by special contributions, leaving still a deficit of $5,946 yet to be provided. The operations of the entire year, including both houses, has been 526 seamen boarded, and $4,261 33 collected from them, for deposit, to their credit, in the Seamen's Savings Bank. The total income of the Society during the year has been as follows: from annual subscriptions $1,189 60; from collections in churches $2,938 76; from Corporation of Trinity Church $800; from occasional donations $308 25; from interest on the funds $272 59. Total $5,495 60. Expenditure: salaries of missionaries $3,400; wharfages of floating chapels $687 50; for sextons, organists, fuel, etc., $1,341 16; total $5,428 66.

The amount required for the expenses of the current year is estimated at $5,400.

[By a stupid blunder of the Printer last week, in making up our paper, a portion of the proceedings of the Provisional Bishop on the First Sunday after Easter, was placed along with the report of the Consecration of Trinity Chapel, instead of with the rest of that Sunday's proceedings under the head of "Church at Home."]

New Jersey.—On Tuesday, 17th April, in St. Peter's Church, Freehold, the Rev. Mr. Frost read Morning Prayer, and the Bishop preached, confirmed one person, and administered the Holy Communion.

In the afternoon, in Trinity Church, Middletown Point, the Rev. Messrs. Finch and Frost read Prayers, and the Bishop preached.

In the evening, in a school-house in Macedonia, the Rev. Mr. Finch read Prayers and administered infant baptism, and the Bishop preached.

On Wednesday, 18th, in Christ Church, Shrewsbury, the Rev. Messrs. Woodward (of the Diocese of Western New York) and Frost read Morning Prayer, the Rector the Rev. Mr. Finch administered adult baptism and catechised the children, and the Bishop examined them, preached, confirmed six persons, and administered the Holy Communion, assisted by the Rev. Mr. Wheeler, the Assistant Minister.

In the afternoon, in Christ Church, Middletown, the Rev Messrs. Woodward and Frost read Prayers, the Rector the Rev. Mr. Finch catechised the children, and the Bishop examined them, preached, and confirmed one person.

In the evening, in Trinity Chapel, Red Bank, the Rev. Messrs. Finch (the Rector) and Frost read Prayers, the Rev. Mr. Wheeler, the Assistant Minister, catechised the children, and the Bishop examined them and preached.

On Thursday afternoon, 19th, in Christ Church, Allentown, the Rev. Messrs. Frost and Foggs read Prayers, and the Bishop preached.

In the evening, in Christ Church, Bordentown, the Rev. Mr. Frost read Prayers, the Rev. Mr. Foggs, the Rector elect, catechized the children, and the Bishop examined them and preached.

On Friday, 20th, in St. Michael's Church, Trenton, the Rev. Professor Hyde and the Rev. Mr. Frost read Morning Prayer, and the Bishop preached and administered the Holy Communion.

In the afternoon, in St. Paul's, Trenton, the Rev. Professor Hyde and the Rev. Mr. Frost read Prayers, and the Bishop confirmed one, and preached.

On Saturday, the 21st, in the afternoon, in St. Peter's Church, Berkely, (in Clarksborough,) the Rev. Mr. Biggs read prayers, the Rector the Rev. Mr. Walton catechised the children, and the Bishop examined them, preached, and confirmed three persons.

In the evening, in St. Stephen's Church, Mullica Hill, the Rev. Mr. Walton read Prayers, and the Bishop preached and confirmed three persons, the Rev. Mr. Bryant reading the Preface.

On Sunday, the 22d, (Second after Easter,) in St. Thomas' Church, Glassborough, the Missionary, the Rev. Mr. Thayer, read Morning Prayer, and the Bishop administered adult and infant baptism, confirmed one person, and celebrated the Holy Communion. In the afternoon, the Rev. Mr. Mayers read the Service and catechised the children. and the Bishop examined them.

In the evening, in Trinity Church, Swedesborough, the Rev. Messrs. Stratton, Morris, and Mayers, read the service, the Rector the Rev. Mr. Bogg administered adult baptism, and the Bishop preached and confirmed twenty-two persons.

Pennsylvania.—The Bishop of the Diocese has held Confirmations, during the last two months, in various places, and confirmed as many as 398 persons. He also lately held an Ordination, admitting to Priests' Orders the Rev. Edward C. Lycett, Minister of Bangor Church, Churchtown, and St. Thomas', Morgantown; and the Rev. John C. Eccleston, Assistant Minister of St. James' and St. John's, Lancaster; and to Deacons' Orders Mr. R. W. Oliver and Mr. Geo. A. Latimer.

Maryland.—The Bishop of the Diocese has held Confirmations at Baltimore, in St. Peter's, Mount Calvary, St. Andrew's, Christ, Emanuel, and Grace Churches, confirming in all nearly two hundred persons. Four of those who were confirmed at St. Peter's were converts from Romanism.

Massachusetts.—We learn from the *Christian Witness*, that the Bishop of the Diocese administered the Rite of Confirmation in Christ Church, Boston, on Sunday evening (the first after Easter) to sixteen persons, (four of whom in early life had been baptized into the Church of Rome.) The Evening Service and Preface to the Order of Confirmation was read by the Rector. The Church was filled with an attentive congregation to overflowing.

Connecticut.—The Assistant Bishop has lately held a series of Confirmations—in New London, Stonington, New Haven, and West Haven. In all, 83 persons were confirmed.

THE CHURCH ABROAD.

England.—It is stated that the bishopric of Sierra Leone has been offered to and accepted by the Rev. J. W. Weeks, at present Incumbent of St. Thomas' district, Lambeth. Mr. Weeks is a veteran missionary of the Church Missionary Society. He was originally educated at the Islington Institution, and went out to Western Africa in 1825 as a catechist. He was ordained by the Bishop of London in 1835, and continued in the colony till 1844. His lengthened experience of the climate, and of the peculiar features of the work in this portion of the mission-field, are much in his favour.

The Rev. Coleridge Patteson, eldest son of Sir John Patteson, (late one of the Judges of England,) had preached his farewell sermon at Alphington, being ready to depart on the morrow as a missionary in New Zealand.

In consequence of continued ill-health, the Venerable Archdeacon Berens has resigned his office as Archdeacon of Berks, which he had held from 1832. The Lord Bishop of Oxford has, in consequence, appointed the Rev. James Randall, M.A., Rector of Binfield, and one of his Lordship's Chaplains, to be Archdeacon of Berks.

The Bishop of Winchester has just prohibited a Southampton clergyman from holding a parochial cure in consequence of his being appointed Chaplain to the gaol and poor-house of that town.

The Government has responded to a recent appeal of the Society for the Propagation of the Gospel, and consented to appoint, on the nomination of the Society, twelve additional Chaplains for the Crimea.

We learn that a plan is in contemplation to separate St. Barnabas' Church from St. Paul's, Knightsbridge, and to constitute it a separate district, if a sufficient endowment can be obtained. The Rev. J. Skinner would probably be the first Incumbent.

At a meeting of the parishioners of Clifford who are members of the Church of England, the Incumbent in the chair, it was proposed by the parish churchwardens, and unanimously agreed to, that no church-rate should be levied at the ensuing Easter vestry, and that the weekly offertory should be established, from which the expenses of celebrating divine service, warming the church, lighting, &c., should be defrayed; the offerings at Holy Communion to go (as heretofore) to provide the elements for the administration of the Lord's Supper, and to the deserving poor.

It may be mentioned as another gratifying instance of the growing prevalence of Church feeling, that a parishioner of St. James', Westminster, has offered to the Rector the sum of £4,000 towards the erection and endowment of a church in that parish, on condition that not less than 500 of the sittings shall be free, that the services of an additional clergyman shall be secured to the parish, and that a suitable site shall be provided within three years.

The awfully sudden death is recorded of the Rev. George Dover, Incumbent of St. Mary's, Birkdale, near Liverpool, during the celebration of Divine service. The Rev. gentleman had just ascended the pulpit (after three or four weeks' absence from indisposition) and was in the act of giving out the text (Mark xiv., verses 6 to 9), when he was observed to lift his hand to his eyes as if his vision was suddenly affected, and then instantly stagger and fall down. The congregation were, of course, greatly alarmed, and some of the female portion uttered loud screams, whilst several gentlemen immediately rushed up the pulpit stairs, but it was only to witness their respected pastor breathe his last.

The papers record, with expressions of deep regret, the decease of that distinguished Christian architect, Mr. R. C. Carpenter, which took place at the early age of 43, on the 27th ultimo, after a long and severe illness. "Mr. Carpenter's loss," it is observed, "is not an ordinary one, either to his friends and family, to whom the highest rectitude of principle, combined with the most amiable and kindly disposition, endeared him, or to the Church, which loses in him one of the foremost of that band of artists who have banded together to revive and adapt to the present wants of the English Church the matchless religious art of the middle ages."

The death of another professional gentleman, long connected with the Church, has occurred—that of Mr. John Burder. He was well known and highly respected by members of the legal profession, but more especially by members of the Church, he having acted as secretary to no less than twenty-five English Bishops, of necessity throwing an immense proportion of the ecclesiastical business of the country on his hands, which he conducted with zeal and intelligence rarely equalled.

Several of the Church Societies have just had handsome bequests made to them, by Miss Heberdin, of Exeter, lately deceased,—viz., the Society for the Propagation of the Gospel in Foreign Parts, £1,000; Society for Employing Additional Curates, £1,000; Governesses' Institution, £1,000; Colonial Bishops, £1,000; Infant Asylum for Orphans, £500; Society for the Employment of Additional Curates, £100; St. Sidwell's Schools, £50; and St. James' Schools, £50; with some local charities, making the whole sum bequeathed amount to £5,000.

It is stated that the Rev. Edward B. Deane, D. C. L., vicar of Lewknor, Oxfordshire, has resigned his benefice, and has been received into the Church of Rome. Dr. Deane was presented to his living in 1842 by All Souls College, Oxford, of which society he was a fellow. This can surprise no one who knows Dr. Deane.

The Irish journals relate a ceremony of no ordinary interest, and certainly quite unique in the Irish Church, which took place in the archiepiscopal palace of Armagh, when an address from the prelates and clergy of Ireland was presented to the venerable Primate of all Ireland, Lord John George Beresford, on the occasion of his completing *the fiftieth year of his episcopate.* The address, which is understood to have been drawn up by his Grace the Archbishop of Dublin, bore the signatures of all the Bishops, and of more than 1,900 clergymen of the Established Church in Ireland. It was presented by the Bishops of Down and Connor, Meath, and Derry, attended by the Deans of Armagh and Clogher, the Archdeacons of Meath and Armagh, and a very numerous body of clergy and laity.

THE WORLD ABROAD.

Great Britain.—Queen Victoria had held the first drawing-room for the season. The Duke of Cambridge was present as President of Christ's Hospital, and made the usual presentation of the senior boys. The outer circle was well attended, but the presentations did not make a very long list.

More of the wounded soldiers from the Crimea had been to Buckingham Palace. Fifty of the brigade of Guards attended, and were inspected by the Queen and the Prince in the Grand Hall.

The Queen and the Royal Princesses have been occupying themselves in making or preparing, with their own hands, a number of silk handkerchiefs, comforters, muffetees, and cuffs, for the wounded soldiers at Chatham, and the package has just been sent to the commandant. The royal ladies have even been at the pains to mark each man's name and corps on the article he is to receive—an attention which will, of course, give them a tenfold value to the recipients.

It is stated that Her Majesty has ordered her biscuit bakers, Messrs. Hill and Jones, of Jewry-street, to forward to Lady de Redcliffe, for the use of the hospitals in the Black Sea, a number of cases of their best biscuits, with other medical comforts—as jams, jellies, raspberry vinegar, lemon and other syrups.

Great preparations were making for the reception of the Emperor and Empress of the French at Court. It was understood that their Majesties would remain in England for about a fortnight, visiting London, Osborne, Woolwich, Portsmouth, Greenwich, and other places, but residing principally at Windsor Castle. The York and Lancaster Towers were fitted up for their residence, and the whole of the apartments in the Round Tower were to be placed at the disposal of the suite. Lord Alfred Paget and the Marchioness of Ely had been appointed to act as Lord and Lady in Waiting on their Imperial Majesties during their visit to that country.

The Earl of Harrowby has been appointed Chancellor of the Duchy of Lancaster. This, with Mr. Bouverie's appointment to the Vice-Presidency of the Board of Trade, and Mr. Brand's acceptance of the Junior Lordship of the Treasury, left but one office—the Colonial Under Secretaryship—vacant in the Administration. Mr. Brand undertakes the English department of the Treasury, Lord Monck succeeding Mr. Fortescue as Irish Lord. Sir John Herschel was to be succeeded, as Master of the Mint, by the distinguished Professor Graham, of University College, one of the assayers.

The Easter recess of Parliament had not terminated at the date of our last accounts.

The return of the quarter's revenue, now made up, for the first time, to the 31st of March instead of to the 5th April, shows the following surplus on each item, over the corresponding article and period of last years:—

Increase on customs, £221,060 sterling; increase on excise, £211,284 do.; increase on stamps, £54,944 do.; increase on taxes, £95,595 do.; increase on property tax, &c., £3,798,612 do.; increase on Post Office, £45,922 do.; increase on Crown Lands, £1,000. Total, £4,428,417. Decrease on various items, £44,109, leaving a net increase of £4,384,308, and on the year of £6,312,624 sterling. It must be observed that the bulk of this apparent increase arises from the doubled income tax.

The Board of Trade returns for the month ended 5th March had just been published, and showed, compared with the corresponding month of last year, the unprecedented decrease of nearly £2,500,000 sterling, furnishing strong evidence of the rapid contraction of business throughout the country.

The Earl of Carlisle, Lord Lieutenant of Ireland, has issued an order in his household that every sick and wounded soldier arriving in Dublin from the Crimea shall be provided with a bed, breakfast, dinner, and tea.

The last returns of deaths in the hospitals in the East show a gratifying decrease. From the 8th to the 16th of March there were only 174 deaths at Scutari, Kululee, Smyrna, and Abydos. Amongst these were Lieutenant Mackesey, 63d Regiment, and the Rev. Mr. Proctor, Protestant clergyman, of fever.

It appears from a Parliamentary Return just published that there are in the army 5,533 commissions, the total regulation value of which is £8,068,535.

The bulk of ships at Spithead, belonging to the Baltic Fleet, had sailed on the 14th inst. The weather, which had been stormy, had moderated to some extent, and the wind had become more favourable, although it was not fair. The order to sail was, however, given by the Commander-in-Chief, Rear-Admiral Dundas, and the fleet went away in magnificent order. Although they were all steamships, they left Spithead under canvass alone, but getting to the Nab Light their steam power was brought into requisition by some of the ships. A vast number of persons witnessed the departure of the fleet, although it was concealed, in a measure, by a thick fog.

The installation of the Duke of Argyll as Lord Rector of Glasgow University had taken place. The Duke delivered his inaugural address. The greater portion of his speech was taken up with subjects of academic interest, and particularly with the new scheme for regulating the patronage of the East India civil service.

The Rev. Mr. Boyle, a Roman Catholic priest, sued Cardinal Wiseman for a libel written by the Cardinal in the *Univers* of Paris. A verdict was given for the plaintiff, with damages £1000.

Mrs. Nichols, the authoress, better known by her *nom de plume* of "Currer Bell," died at her father's residence at Haworth, on 31st ult.

A letter from the British Consul at Tripoli, dated March 13th, contradicts the reported death of Dr. Barth, the African traveller.

A party of thirty-one Mormonites, from Worcester, had sailed from Liverpool, on their way to the Salt Lake.

Canada.—The Legislative Assemblies have resumed business, after the Easter adjournment. The Government party shows itself to be strong. The debates have been on the Militia Bill, passed into law; and on the interpretation of several of the articles in the Reciprocity Treaty, in respect of its provisions. The *Journal of Commerce* remarks:—"The arrangements for carrying into effect the Reciprocity Treaty, both as to the admission of goods now arriving, and the refunding of the duties and cancelling of bonds for those imported after the Provinces accepted the Treaty provisions but prior to the President's Proclamation, seem to have been singularly complicated and incomplete."

France.—The Foreign Minister, M. Drouyn de l'Huys, left Paris on the 2d inst. for Vienna.

The French Government has entered a criminal prosecution against the publisher of the Belgian edition of the so-called "suppressed pamphlet," entitled "Memoir addressed to the Government of Napoleon III. by a general officer."

The French are represented as being well pleased with the proposed visit of the Emperor and Empress to England. It was rumoured in Paris, that Queen Victoria will soon reciprocate the visit.

Spain.—It was said that the Spanish Government had demanded the recall from Madrid, of Lord Howden, the British Ambassador, in consequence of his interference in religious matters.

Sardinia.—Gen. Marmora is formally gazetted as Commander-in-Chief of the Sardinian contingent. Gen. Durando is to be Sardinian Minister of War.

Russia.—The new Czar was evidently resolved to carry out the war policy of his late father with renewed energy. A letter in the *Munich Gazette* says:—

"The cavalry troop concentrated around Odessa, under the orders of General Schabelski, is exclusively composed of dragoons, to the number, it is said, of 12,000 men. It has received orders to proceed immediately to the Crimea, and a part of the corps left yesterday. The seventh army corps, stationed at present in Bessarabia, will also leave for the Crimea. The troops remaining in Bessarabia will be placed under the orders of General Luders, who will fix his headquarters at Bender. According to reports received at Vienna, and there held worthy of credit, Sebastopol is provisioned for three months. The garrison is 12,000 strong, but may easily be reinforced, while the bulk of the army, under the immediate command of General Osten Sacken, numbers 40,000 men at the Belbek. The Russians have cut down all the trees in the district behind Inkermann, and behind the trunks they have, during the winter, constructed entrenchments and batteries in excellent positions. Prince Gortschakoff intends, it is said, to operate from Perekop and Simpheropol against Eupatoria at the head of 60,000 men."

South America.—PARAGUAY.—The Brazilian fleet sent up the waters of the Paranà to make war upon Paraguay, had been received with the greatest demonstration of friendship in the towns at which they touched belonging to Buenos Ayres or to Entre Rios. It arrived at Assumption on the 20th of January. The Paraguayan government, while making preparations for defence, is said to evince a strong desire of coming—not to blows—but to terms. The English steamer *Vixen*, and the French steamer *Flambeau*, have gone to watch the squadron.

ARGENTINE CONFEDERATION.—A correspondence has taken place between the government of the Argentine Confederation and the Minister Plenipotentiary of Brazil respecting the passage of Brazilian war vessels through the Argentine portion of the Paranà, in which the latter says his government has nothing but pacific intentions toward Paraguay.

URUGUAY.—The President of Uruguay, in his opening message to the Legislative Assembly, says of the State church:—"The position of our church has improved with the disappearance of the headless condition in which it had been left by the death of its worthy vicar, Don Lorenzo Fernandez; but that is not enough, its present organization is not satisfactory, and cannot continue without very grave inconvenience. It is vicious, and inconsistent with the existing policy of the Republic, as well as with its decorum and the necessities of its good government. It is, therefore, indispensable that you cause this state of things to cease."

ECUADOR.—By an official document, transmitted recently by the Governor of the province of Loja, in the republic of Ecuador, to the Minister of Foreign Affairs, it appears that a very interesting discovery of the remains of an ancient city had been made there. These ruins are situated at some eight leagues from the city of Loja, in the centre of the mountain called Tamba-blanco. Toward an angle of the north, in an extensive plain, is to be seen a beautiful temple of sixty-four yards long and ten wide, with pillars perfectly worked, and in good condition. To the south is seen a magnificent palace of sixty yards long, with a grand gateway, worked in the same style as the temple, spacious saloons and apartments, with enclosed baths, which convey the idea of gardens. To the east stand several buildings, forming streets, which, though of less magnificence, are of the same material. The former populousness of this city may be estimated by the size of the two pantheons on each side, each at least half a league in extent, with places set apart for interring the dead. The government has taken measures to have the ruins further explored.

The War.—The siege of Sebastopol was still kept up, though the concerted plan, understood to have been arranged, for a vigorous renewal of the attack, had not been commenced by the Allies at the date of our latest advices. There had been a series of fierce sorties and assaults, between the Russians and French, for possession of the rifle ambuscades in front of the French position and under the Malakoff tower. These rifle pits, which have led to so considerable a sacrifice of life, are placed in front and to the right and left of the tower, and are about 600 yards from the allied works. They are merely excavations in the ground, faced round with sand-bags and banked with earth, loop-holed for rifles. They are six in number, and each contains ten men, 60 in all. Gen. Bosquet considers it a point of honour to take and hold or destroy these ambuscades. He has several times, by night assaults, driven out the Russians, but as the pits are covered by the fire of the city batteries, the French have hitherto found it impossible either to destroy or hold them. The importance of this position to both besiegers and besieged is very great. The Malakoff round tower is regarded as the key of the defences, and hence the energy of the Russians in strengthening it. Considerably in advance of the tower is the elevated mound, or hill, now called the "mamelon," on which the besieged are erecting a battery of great strength. A little further in advance is the eminence recently seized so skilfully by the Russians, and fortified with earth-works; it is now crowned by a square redoubt, with sixteen guns visible on its three outward sides, but they have not yet opened fire. Outside of these defences are the rifle pits. The Russian batteries at Inkermann, their forts on the other side of the Tchernaya, and the works of Malakoff, cover this redoubt, and converge on the approaches in front of it. It was understood that the new and more vigorous movement of the allies would commence on the 3d; that all the troops around Kamiesh had received orders to draw nearer to Sebastopol; and that ships-of-war are recalled to the Black Sea. There was a rumour, indeed, when the last accounts came away, that the movements had already commenced from three points. Omar Pacha, with 24,000 Turks, had advanced toward Old Fort, and reconnoitred the position of the Russians on the Alma. General Canrobert menaced the Sapoungun fortification, and had taken the Starimost Bridge of the Tchernaya. Lord Raglan defended the plateau, the railway, Kadikoi and Balaklava. English advices from before Sebastopol, state that, to 26th of March, no field operations of magnitude had been undertaken. Large reinforcements of French were waited for.

The Conference at Vienna had so far decided nothing; and on the 2d inst. it was agreed to postpone further conference until after the Easter holidays, and the meeting therefore adjourned until Monday, the 9th of April. Some days before the next meeting, M. Drouyn de l'Huys would have reached Vienna, and placed himself in communication with Lord John Russell and his colleagues. There was little doubt also, that by then, Prince Gorthschakoff and M. Titoff will have received their full instructions from St. Petersburgh. It was thus likely that, in the course of Easter week, the question of peace or war would be decided.

The convention is published between Britain and the Porte, authorizing the taking of 20,000 Turks into the British service. This treaty guarantees that 15,000 shall be detached from the regular troops and 500 from the Rediffs now serving; that all the rations, pay, and furnishment of the men shall be the same as in the Turkish service; that their religion shall not be interfered with; and, at the end of the war, the survivors shall be returned to the Sultan. Draft of treaty is dated 3d of February; ratifications exchanged at Constantinople, March 12th, 1855.

AN ITALIAN JOURNAL states that a carpenter has discovered a locomotive engine which may be set in motion without the aid of steam, human labour, or fuel. Its daily cost is limited to the value of the grease required to diminish friction, and its use is free from any danger whatever. The inventor, one Papa, living at Brescia, is willing to dispose of it to the government. The engine will cost 20,000f., is of 100-horse power, and 10,000f. for every additional 100-horse power.

COMMUNICATIONS.

For The Churchman.

MORAL ELEMENTS OF THE REFORMATION.

OBSCURITY OF SCRIPTURE.

Many reasons are urged why people do not read the Scriptures, and among these, perhaps, none more common than their alleged obscurity. And for this they even seem to have the best authority in the passages of St. Peter which speak to that effect. Now, it would be extraordinary indeed, if in a book, or series of books, stretching over the successive chasms of so many centuries from the Creation to Christianity, there should not occur many things obscure both in matter and diction. It is hardly necessary to remind the reader that times vary, and that no two successive ages are precisely the same; and with manners, the changes of ideas and the variations to which all sublunary things are subject, so language and style and words assume shades of new meaning as they descend the ever-flowing stream of events. What more natural than that books, separated by ages through the lapse of more than fifteen centuries, at least, should also present obscurities! Nay, such a book, coming down to us as a revelation, would be liable to objections without them. If it were not interspersed with matter and diction that made it occasionally obscure, this very fact, like the simultaneous revelations of the Koran, would offer, under the most plausible pretexts, the most decided proofs of fiction. The very obscurities of Scripture refer us to times, events, and phraseology long since passed away; and when investigated, as they deserve to be, when cleared also of the historic halo that surrounds them, only serve to throw a new brightness, consistency, and harmony over the sacred text. Just as the deciphered words or letters of some antique inscription, when successfully traced, they reward every diligent and honest search with new confidence and new convictions on the truth and certainty of the whole.

We are no admirers of the dogma—for such it is in some quarters—that the Scriptures are obscure. Yet this is in no conflict with the assertion that they have their obscurities. But these, so far from being an objection to their value or their study, we would place among the strongest evidences for their claims. They show the times, the ages, and the people where they arose and whence they have descended. They are the very indexes of their real origin, and are often the unexpected landmarks to guide our course. Every difficulty in Scripture has been, in fact, only a new incentive to study it; and the Biblical student will tell us with an *experto credite*, that the more he prosecutes this study, the more light has poured in upon his mind, and the more delight upon his heart. The more he probes the volume, the more he finds the rich mine demands his labor, to dig out the hidden wealth, to spread it out before view, that it may be realized, possessed, enjoyed by all. It is, in truth, exhaustless in matter and boundless in resources for every want of the soul. Literature can find no more refined enjoyment, Philosophy no deeper speculation, Religion no purer light, no holier and more heavenly solace. "*Me nulla res magis oblectavit*," said once the learned Grotius, "*quam rerum sacrarum meditatio. Id in rebus prosperis moderamen id in adversis solatium sensi.*" Go to it, Christian mind, as oft as you are at a loss; "read, mark, learn, and inwardly digest" even the few and isolated passages you may have time or occasion to review; you will ever find something that meets your wants, that suits your case.

And here be not deterred by supposed or real difficulties. It is a God that speaks to us there. It is a living truth, not a dead letter, that addresses us. It is not "a dead book" that tells us so much of God, of Christ, and the soul; and such a book can never be read with any attention without a blessing. We could wish, indeed, that all could read just as it came fresh from the Great Giver, and well could we wish, as Moses once, "that all were prophets," to read with the prophet's spirit, and to expound with the prophet's mind. But why indulge in wishes merely when we may realize? The very dispensation under which we live, is a dispensation of the Spirit; and what Moses wished may, in different modes, degrees, and forms, be actually attained by all "the Lord's people." And that this is so little attained, is more owing to themselves than their privileges. God has promised His Holy Spirit to them that ask; and here, if anywhere, the promise shall be realized—"Ask and ye shall receive, seek and ye shall find." Sacred truth is neither bound nor limited. It is free as the air we breathe, and only pants for its own sacred liberty to impart liberty and salvation to the soul.

It is not restricted in time or place. It was not of old restricted to the tabernacle or the temple. Eldad and Medad prophesied in the camp, whilst their brethren uttered inspirations at the Sanctuary. Ezekiel on the banks of the Chebar, and Daniel in the palace of Babylon, as well as Isaiah in the temple.

Now, we know full well this doctrine is liable to abuse, and to some it may appear to border on Quakerism, and to others may savour of Irvingism. We love the critical study of the Bible too much to give into either of these one-sided *isms*, although there is no *ism* but what has its good side, and so we say of the two just mentioned. They have only carried a pure idea beyond legitimate bounds; and where the spirit would have restrained them, they have restrained, or constrained, the spirit.

God will give His Holy Spirit to them that ask Him; but it will not be to found new sects and new divisions of the Christian world—it will be to make them burning and shining lights to their generation. He will give them no light apart from His own Word, and from that Word they must start to find and foster, to understand and to multiply what the Spirit gives; and just as the body avails itself of its eye, or its ear, to receive the form or the external mind, so the Spirit avails itself of every medium through which its light may pass. The soundest critics have been the most spiritual men—spiritual in the true and most comprehensive sense—not one-sided, leaning to the views of parties, except where truth compels, but spiritual in its universal compass, embracing the letter in critical depths, and drawing out from its hidden springs the living waters that are struggling to rise up to the view and refresh the thirsting soul.

This is the office of the Spirit. This is the prophecy for which we may pray and in which we receive. We shall receive what is necessary, and more we may not ask; and where the Spirit dwells, and where the Spirit reigns, there is the solemn warning addressed—"Quench not the Spirit." And as the Spirit is the source of prophecy, so it is added—"Despise not prophesying;" and then follows yet a caution—"Prove all things, hold fast that which is good."—1 Thes. v.

We, of all people in God's Universal Church, perhaps, have the greatest antipathy to fanaticism: and, therefore, of all, have also fortified ourselves with a safe wall to guard against its intrusions. There is little danger of fanatics among us, unless it be in the anomalous passion for the antique, without being either primitive or apostolic. This danger, indeed, we have but recently witnessed as a possible tendency, when, like the schoolmen of the middle ages, we proceed to fortify our hedge by superadded hedges, borrowed from times that were neither apostolic, primitive, nor scriptural; and which, while they professed "not to quench the Spirit," still could despise much "godly prophesying," and left no room for the Spirit or the intellect "to prove all things and hold fast the good." Our danger, then, as a Church, lies not in the direction of fanaticism. Rome outdoes us by far in this direction. She can find work even for her fanatics. Nay, it would almost seem, by her latest demonstration, that she wished to bring all her children under this category, and of this the dogma of the Immaculate Conception is only a sort of test. It is only one fanaticism on the same subject, that has led to others in the same direction, until it has reached a climax in this age too lofty to stand without tottering, and if men ever recover their sound minds, in danger of some terrible crash.

But whilst our conservative system guards us in this direction, we have other dangers in the opposite. Our hedge about the law, as the Jews call their Talmudic Constitutions, may keep us indeed safely within bounds; but as their system became a dead letter, so we may be in danger of "quenching the Spirit" where it would ask for indulgence. This is our danger, and it is on this side of the ecclesiastical edifice that earnest men are now trying to probe the structure and to feel what latitude it really allows the Spirit for the due manifestation of that power which has ever been the characteristic of God's holy truth.

It was among the prominent merits of the Reformation that it rescued the Scriptures from the opprobrium of obscurity, and asserted its perspicuity in all things necessary to a sound faith. It did not ignore in this the value or the necessity of an interpretation. Neither did it make every man, as is too often asserted, his own partial or private interpreter. It appeals not to the levity—not to the licentiousness—not to the arbitrary and fancied likes or dislikes of men—but first of all to that unsophisticated, unbiassed common sense, to which God has always addressed Himself in His communications to man. On this plain ground no one has yet found the Bible obscure, as a guide to eternal life. It addresses every one as a reasonable being, and it is addressed to none but those who can at least receive the truth in this simplicity.

But besides thus rescuing the Bible from the charge of obscurity, and asserting its perspicuity, the Reformation, in its very first stages, besides inculcating the duty of study and reading it for the double object of instruction and edification, also directed the reader to helps and applications to aid them in cases of difficulty. The old Bibles on the Continent are full of directions and counsel on these matters, to guide the Bible-reader into the just sense of obscure passages. Among these, a general analysis of chapters, short marginal notes and references, where one passage in a different book is inserted to explain another. But above all, they urge three qualifications as necessary to a due appreciation of divine truth. Reverence, as in the presence of God, when we open the volume that speaks of Him; Humility, in the consciousness of our fallible nature and our liability to err; and, lastly, Prayer for guidance, that God may enlighten our minds with His Spirit, and thus guide us into the whole truth. With such safeguards the Reformation could boldly assert the perspicuity of Scripture; and while such guidance was followed, continental Protestantism maintained a healthy, evangelic, practical orthodoxy. Where reverence and humility declined, and prayer relaxed, then entered the forerunners of a declining faith, and then Rome could again raise her voice to base most of her dogmas on the *obscurity of the Bible*.

C. F. C.

For The Churchman.

YOUNG AMERICA.

"Every American child is born into the world with a declaration of independence in his right hand," says the sarcastic but misanthropic Fanny Fern; and she never uttered a truer sentence, or one so big with meaning. "Young America" is fast reaching that position which sets law, order, and religion at defiance, introducing a horrid reign of terror, only to end in murder, rapine, and sacrilege. Most persons boast of a father and mother, but Young America rejoices not in such parental relations; his antecedents (as the newspapers say) are known by the very refined and euphonious titles of "old man and old woman." Young England salutes his father as "Governor," but not so "Young America;" for governor signifies authority, which is entirely incompatible with his notions of American liberty. As soon as he is able to run alone, he considers himself a man, and acquires all the slang of the neighbourhood. Soon he learns to swear, and *then* he knows he is a man, for only men swear. But his mother reproves him for swearing, whereupon our hero grows red in the face, and asks if she expects him to be tied to her apron strings all the days of his life. "Young America's" next accomplishment is a plentiful use of tobacco and brandy and water. Now he thinks it about time for him to go to college—not that he needs to learn anything, oh! no, he can be taught nothing, although he does profess to be a great "Know Nothing," and a "true American,"—but it is a nice way of spending four years, and an excellent school for education in the most refined modes of rowdyism. Perhaps he enters one of the first colleges in the country, noted abroad for its classical standing; he assumes the academic garb, *i. e.*, tight pantaloons, fancy vest, collar *a la* Byron, exaggerated neck-tie, long-tail coat, moustache, &c. He commences his studies; of course he attends regularly upon *all* the professors, and wastes the midnight oil poring over his books. In a short time he is conversant with the most approved methods of disposing of an obnoxious Professor of Chemistry, whom he considers a perfect "Old Fogy." Then he sets to work to see how he can best show his *respect* for the venerable Professor of Moral Philosophy, who perhaps stands high in the Church as a learned and orthodox divine: the sounds of all the beasts that went into the ark are imitated, and all the odours that ever rose from Tartarus impregnate the air. Young America has also a very great regard for the President, which he shows by continual "slopes" (to use one of his own words). Sometimes by way of a little recreation, he burns a tutor in effigy. Sometimes he goes to church on a Sunday evening, (the afternoons of that day are usually spent upon the road,) he is accompanied by a female specimen of "Young America," so that they may enjoy a comfortable *tete-a-tete* during the prayers, otherwise the service would be an intolerable bore; when the service is concluded, he puts on his hat, deposits a quid of tobacco on the floor, and prepares to depart with his lady for the nearest ice cream saloon. But it is needless, nay, it is superfluous, to draw the portrait of Young America. Every one knows him; he is a decided individual. A leading journal has the following sensible remarks upon the insubordinate spirit of the age:—

> No attentive observer of the course of things, both private and public, can fail to perceive that there is an immense and growing augmentation of the sentiment of freedom in the human bosom.
>
> * * * * * * *
>
> It announces itself chiefly in the form of a relaxation of the bonds of authority, and this relaxation is perceptible in every sphere of human action. The parent of to-day is an extremely mitigated form of the parent of fifty years ago. He has no doubt the same fondness for his child, but he is no longer capable of enforcing the discipline which the child's social destiny exacts. The parent of to-day coaxes where the other was content to command; and the child, consequently, instead of growing up with a back-bone—instead of preserving some vestige of the wholesome rudeness and simplicity of nature—too often finds himself in the very crisis of life dyspeptic, enervated, and inclined to dissipation. The conjugal relation attests the same fact. The husband of to-day is not the husband his grandfather was before him. His grandmother had a certain awful regard for that sublime and stately functionary. But what wife of to-day feels any awe for her husband? "Catch her," indeed! Women's rights are extremely well understood, even where they have not consented as yet to the foolish symbolism of dress. In the public sphere the same signs are visible. No one any longer reverences the Governor, and no one goes to see the President, except with the patriotic intention of getting office. Time was when the little boys would cease from mumble-the-peg, and reverently step off the side-walk when old Dr. Rogers or the great Dr. Mason passed, feeling that there was an inconceivable amount of sanctity locked away in those sable shrines; but Dr. Spring or Bishop Potter might traverse the town to-day, and find no urchin so humble as to do him reverence.
>
> All these signs indicate the enormous accession which is constantly making to the popular sentiment of freedom. They all involve a denial of established authority.—*N. Y. Tribune, March 29, 1855.*

The journalist asks, "What then is the remedy?" and so ask we. He says:—

> We are ready for our own part to confess that we see none short of that great hope which has been so often vindicated in these columns, the hope of a greatly improved human society or fellowship. This truth that man is the brother of man, the truth of human equality, lies deeper than all the differences among men, and constitutes the basis for the attribution of those differences; and to organize this truth in adequate forms, is the great scientific necessity of the time.

But thank God we have no need of any such "*necessity*;" we have a society not *human* but *divine*, in which the great truth of the true brotherhood, and real equality of man in the sight of God, is vindicated; for being "members of His flesh and His bones," we are all members one of another. In the Catholic Church, then, alone is to be found the remedy that shall check this rising flood of insubordination; and we are happy to see that her sons are awakening to a sense of their duty. The Commission on the Memorial ask if any way can be devised to draw the young into church, so that they may be saved from this untoward generation. For the present generation of "Young America" we have very little hope, but the children in our midst may be rescued by setting in motion a rusty piece of machinery long disused—the public catechizing of the children in church.

A few Sundays ago we listened to a Rector thus catechizing his children, and as we saw them standing before him so attentively and joyfully receiving his instructions, we thought that that indeed was a Church of the Holy Innocents. Sunday Schools are very well as helps to catechizing, but they can never take the place of the Church herself. No, she must be a mother, and first of all must instruct the child. Children must be at home in her sanctuary, and there find a blessing as in the arms of Jesus. Children must take part in her divine worship, and look up to her priests with filial affection. A church which does not attract the little child, as well as the sage, the poet, and the genius, is no divine church, for, said Christ, "the kingdom of Heaven is for such."

W. F. B.

For The Churchman.

THE SCEPTIC CONVINCED.

[*From the "Arch of Truth," an unpublished Manuscript.*]

BY JOSEPH F. KNICKERBOCKER.

And lo! yonder now there stands a man saluting you with the kindly words of cheerful, heartfelt welcome, and alluring is his joyous smile as he points you toward the golden "Arch of Truth."

And you here awhile are led to pause and gaze upon that man with commingled love and reverence; for his broad and lofty forehead and firm, majestic tread bespeak commanding greatness. His beautiful and large, expressive eyes, and ever-beaming smile betoken a soul of goodness, boundless and eternal. To him it would seem as if all wisdom were revealed as to some heavenly favoured mortal; for he stalks abroad supreme, a master in her courts. The various streams of Knowledge, and their tributaries of Experience, have all borne to him their never-ceasing treasures; and the languages of many nations, their politics, laws, and customs, the councils of legislation, the forum, and the market-place, and the homes of the scholar and of the Muses, are all to him familiar places. He stands himself a mighty pillar of the State, and senates thronged have often listened in soul-wrapt interest and wonder to his glowing words of wisdom, while his potent strains of eloquence have enchained, as if with magic spell, the hearts of surrounding thousands.

Great in many things, supremely great, his glory is the fulness of his greatness; yet high overreaching all, is the greatness of his Christian humility, and crowning all his wisdom, is the wisdom of a perfect charity.

And, yet, was he a doubter once—a sceptic to the eternal words of truth—and trusted to worldly knowledge and ambition to fill faith's vacuum in his mind. But, nay, the vacuum still remained there, which nothing yet had seemed to fill. The keystone was wanting in his arch of character to hold the parts together. He was as a king without his crown. He was like a giant armless, for pigmies oft could stay him on his way. Nay, from his very surpassing greatness, he felt the more this deep and sad defect; for his nature's mind was not confined to the narrowed sphere of a Hume, a Gibbon, or Voltaire, but soared above to the loftier realms of a Newton and a Milton.

And thus was he being borne along on his daily course, seated in his noble and majestic bark, upon life's ever onward-flowing stream, great in his earthly power, and mighty in worldly knowledge and ambition. Yet a fool still was he in those simple truths which speak the words of eternal wisdom.

When once upon a lovely morn, a bright and lovely Sabbath morn, he espied upon a hillside a venerable and ivy-clustered edifice, beautiful and attractive still, though weather-stained by time. And leading to that edifice was a lofty golden gateway, the gate of which was opened; and over it, engraven in large and glowing capitals, were these few and precious words:—

"THE CHURCH OF THE LIVING GOD: THE PILLAR AND GROUND OF THE TRUTH."

The superscription at once inspired him with deep and earnest interest; and he was then induced to pause, and then to enter through the gateway, and to examine the foundations of that edifice, and he found that it was standing upon a rock. And he gazed upon its supporting columns and outer walls of stone, and he beheld that they bore the impress and carved lines of centuries; yet firm were they still, and impregnable in adamantine strength. And then he gazed upon its portal-stones, and, lo! they were stained with the blood of the holy martyrs, fallen in their faith's defence of its pure and hallowed shrines. And then he entered within its outer porch, and opened its sacred inner portal, when these beautiful and impressive words saluted him, a stranger:—

> "The Lord is in His Holy Temple; let all the earth keep silence before Him."
>
> "From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen, saith the Lord of hosts."

And then in communing sympathy with those who were around him, he bowed his head, and knelt in solemn reverence and devotion, and felt that those in which he now was were sacred, hallowed scenes, and felt a solemn glow within his heart, and that the weight of his doubts was being lightened; and a holy charm came o'er him, and his eyes, unwonted, were suffused with tears.

As then there followed the solemn voice of prayer, and the readings from the sacred Book of the Holy Inspirations, and the chantings of praise, and the songs of the faithful in thanksgiving, and the words of belief as they were uttered in the repeated words of centuries, and the Holy Commandments, and the voice of the preacher as he exhorted to repentance; and as then he hearkened to these pure and precious wisdom's words from the Offertory precepts:

> "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."
>
> "Whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets."
>
> "Give alms of thy goods, and never turn thy face from any man; and the face of the Lord shall not be turned away from thee."
>
> "Blessed be the man that provideth for the sick and needy; the Lord will deliver him in the time of trouble."

And as then there followed the priestly Exhortation to those who sought for pardon and for grace, through the spirit of the Atonement once made upon the Cross, and the Confession of the penitents, and the reading of the "comforting words" to all "who truly turn to Christ:"—

> "Come unto me all ye that travail and are heavy laden, and I will refresh you."
>
> "So God loved the world that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life."
>
> "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins."

And as then in congregation, and with feelings all united, they lifted "up their hearts to God," in these laudatory words:—

> "Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thy Glory: Glory be to Thee, O Lord Most High. Amen."

And as then there followed the prayer for guidance, strength, and grace, and the Consecration of the feast, and the Oblation, and the holy Invocation, and the festive Eucharistic Hymn, and the silence which ensues; and as they then in clusters knelt around the Altar of the Lord; and as then again they united in the

"GLORIA IN EXCELSIS:"

> "Glory be to God on high, and on earth, peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.
>
> "O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.
>
> "For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."

And as then there followed the final Prayer and the priestly Benediction—

He left that edifice a changed man indeed. Though he may have been within its sacred walls a hundred times before; though he may have followed once his parents thither in his budding days of childhood; though he may have uttered there his solemn vows before the marriage-altar; yea, though he may have received there his baptism; but never had he felt before as on that lovely Sabbath morn, when he had returned as a wayward prodigal to his long-forgotten home—as the sheep that wandered from the fold astray, and then again was found—as the forsaken to his first-love. For he long had been a worldly doubter, borne about upon the changing winds of life, with no anchor to his soul to make it sure and steadfast—no pilot to his hopes, leading him to safety—no fixed star, ever beaming o'er the hallowed shrine of Faith.

He then returned to his home again—a doubter still in mind, though deeply touched had been his heart by the beauty and the loveliness of faith. And he commenced anew, to think anew, and a new thirst was aroused within him for deeper, truer knowledge, and he became as a little child, to be taught the ways of Truth. Nature, Reason, Circumstance, the Fathers, the Church, and inward voice of Conscience, all lent to him their true and kindly aids; yet still there loomed above them all, selfish Pride and stubborn Will. At last he thought to bow himself in prayer—for a loving mother once had taught him how to pray—and then was he guided to the Book wherein are contained the living words of everliving life. Tremblingly he took it from out its alcove, wherein it for many years had lain, unread, neglected and despised, and, anon, he opened it anew, and perused its inspired words of wisdom. And, O! such as these were his thoughts as he read those, God's own written pages.

"I have often," thought he, "mingled among the worldly wise, and have had clustered upon mine own proud brow the brightest gems of earthly wisdom; but where before have I such wisdom found as is this, compared with which all other wisdom is as folly? And often have I read in many languages the glowing words of eloquence, and have listened, too, with deep-thrilled pleasure to the world's most gifted of the living orators; but never have I hearkened to such potent eloquence as is here, which speaks to all ages, nations, and peoples, one universal language of never-ending love. And o'er the poet's page have I lingered long in soul-rapt wonder and amazement—o'er those immortal words of the colossal-minded Muses; but where have I such poetry found as is this, which by its magic spells enraptures the faithful souls of millions, and with language elsewhere unsurpassed in beauty and sublimity? And often have I felt as if in spirit borne upon the heavenward soaring pinions of some enchantress-mortal, gifted with the voice of music; but what is that, in unison, to what is here recorded of the archangels' triumph-strains o'er one sinner who repenteth? And times again have I sped with courtier's love and pride the festive halls of the worldly-prospered and the famed, and have received, too, as of worth my due, the post of honour and of greeting; but what are these, compared to the celestial banquets in welcoming honour of a new-come guest to the golden courts of heaven, and at which the Cherubims sing, and clap their wings, and the Seraphs dance with joyfulness? And of goodness often have I spoken; but never have I half conceived of such lofty morality as is found in this Sermon here, delivered to the faithful few from the ancient Mount of Olives, the glowing, truthful words of which I would that all the world might read, and mark, and learn, and inwardly digest them. Yes, 'tis the Book of Books, written by the guiding hand of the ever Omniscient, Omnipresent One—a Book for living mortals in every sphere of life—a Book for dying mortals speeding to eternity—a Book for me, Life's pilgrim, lost among the shoals of doubt—a Book to safely guide me to the haven of everlasting peace."

And then he felt within himself that his evil doubts were speeding, and Truth appeared before him, a bright, alluring vision. And he became lightened in his spirit now, and more buoyant in his hopes; and his charity was the more enlarged even as his faith became the firmer. The warmer, and the more enlightened too, became the principles of his heart in degree as his mind was fixed and directed in its purposes.

He went again to that wayside, clustered edifice, ivy-mantled and moss-covered by age, with its lofty golden gateway, over which was the beautiful superscription; and he beheld that it was standing still upon a rock, impregnable to the ruthless storm and ravaging blasts of Time; and he gazed upon its martyr-stained portal-stones, and entered again within its outer porch, and opened its sacred inner-portal. And again the same beautiful and impressive words saluted him, a stranger. And again he hearkened to the solemn voice of prayer, and to the readings from the sacred Book of the Holy Inspirations, and to the chantings of praise, and to the songs of the faithful in thanksgiving, and to the words of belief as they were uttered in the repeated words of centuries, and to the Holy Commandments, and to the voice of the preacher as he exhorted to repentance, and to the pure and precious Wisdom's words from the Offertory precepts, and to the priestly Exhortation, and to the Confession of the penitents, and to the reading of the "comforting words" to all "who truly turn to Christ," and to the laudatory Anthem, and to the prayer for guidance, strength and grace, and to the Consecration of the feast, and to the Oblation, and to the holy Invocation, and to the festive Eucharistic Hymn; and as then there followed the prayerful silence; and as again they all in clusters knelt around the altar of the Lord; and as then again they all united in the "Gloria in Excelsis;" and again he bowed his head and knelt in solemn reverence and devotion, and knew that those in which he now was were sacred, hallowed scenes, and felt a solemn glow within his heart and a holy charm came o'er him, and his eyes, unwonted, were suffused with tears—when he had returned, as the wayward prodigal, to his long-forgotten home—as the sheep that had wandered from the fold astray, and then again was found—as the forsaken to his first love.

And then again he left that edifice an altered and a better man, for the weight of his doubts was gone.

PARTIES IN THE CHURCH.

To the Editor of the Churchman:

SIR,—It is the great question now before the Church, and *will* demand consideration—"Catholic or Sectarian, which are we?" We are often surprised to hear clergymen in our Church assert that they are of no *party!* That they are opposed to all party-distinctions! They are *sick* of party! They are above it—they are Christ's ministers, and nothing else. They belong to that happy class of individuals who have the power to avoid even a thought upon the gravest issues and subjects. They are truly happy! When the question is presented to their minds—Catholic or Sectarian, which are we? they send the poor enquiring layman away with the intelligent reply, 'I can have nothing to do with party.' Even the "Ass knoweth his owner, and the ox his master's crib;" but whether we are Catholic or Sectarian, many of our wise teachers of Christ's religion don't know. In these times it is asking *too much* of our teachers, to be informed by them, whether our's is a branch of the Catholic Church, or whether it is simply one of the protestant sects. It is asking too much of them to know anything but Christ crucified! Well, even some poor laymen know that, and all the Creed beside; but the question is not whether Christ was crucified, and that in and through Him all the nations are to be blessed, but it is whether our Church is *His Body*; whether our connection with Christ through our connection with our Church only places us in the same relation to Him which appertains to those who are members of *sectarian* organizations; or whether our spiritual life may, or may not, as well subsist and grow in the one as in the other. If we are one of the sects—commonly called orthodox sects—and nothing more, then, as one of the poor laymen of this organization, I would thank the next General Convention to repeal that Canon which, in effect, denies the validity of non-Episcopal ordination; and which shuts our churches against the Methodist and other so-called orthodox protestant preachers. If any non-Episcopal ordination is valid, and if any man is duly commissioned to preach and administer the sacraments of Christ's religion, who hath not been Episcopally ordained, I would be very much obliged to any one to inform me what he thinks our Church really wants with Bishops at all.

If, on the other hand, any of our no-party clergymen should suffer their minds to fall into the impression, however slight, that none ought to preach and administer the Sacraments who have not been Episcopally ordained—if it would not be carrying the mental effort too far, I should be glad if they would determine just another little point—it is this: Can our Church, if it really have a true Ministry, and Sacraments, and doctrines, be anything short of a branch of the Catholic Church? And can she, being such, refuse to confer orders upon any one who holds her own creeds and doctrines simply because such an one may not conceive it his duty, in view of his usefulness and the field of his labour, to pledge himself to the use of our Prayer Book at all times and in all places of public worship? I should like to know, also, if it would not be too much trouble, if any of our no-party clergymen *think* (if it is not too great an effort for them to think) that the Apostles of our Lord, or any of their early successors, were bound to consult the Canons of our General Convention, or of any Council or Convention, before they could ordain men to the ministry of Christ's religion—whether or not the *Early* Episcopate was *free*?

I have addressed this short paper to the *no-party* clergymen of our Church. I have no kind of doubt as to what the true High Churchmen, or the true Low Churchmen, think about these matters: they do *think*—and though I may feel sorry to disturb the *no-party* party, by anything which may seem to demand thought, yet I must reiterate that it is the great question now before the Church, and which *will* demand consideration—"Catholic or Sectarian, which are we?"

A LAYMAN.

Quincy, Ills.

THE throne of grace is erected for grace-wanting souls.

Christians and Jews in Persia.

The following interesting notes respecting these have been communicated from Persia to "*The Occident*."

Hamadan, in the west of Persia, occupies the site of the ancient Ecbatana, the capital of Media Magna, and is situated at the foot of a mountain, between Taurus and Ispahan. Ecbatana, which, according to Didorus, was situated at a distance of 12 stadia from Mount Orontes, was as ancient as Babylon, (*Semiramis* having caused water-courses to be made to it,) and was very little inferior to that city or to Nineveh in magnificence. Its compass was about 24 Italian miles. The book of Judith affirms the walls to be 70 cubits high, 50 cubits broad, and the towers upon the gates 100 cubits higher. "But this is to be understood only of the innermost wall, there being seven in all about it; each of them higher than the other, and each distinguished by the colour of the several pinnacles; from which variety of colours it is thought to have received the name *Agbatha* or *Agbathana*, identical wth *the Achmetha* of Scripture. Hamadan is a very ancient city, and, in consequence of its being the residence of the Persian kings, was called the Royal City. When attacked by Jenghiz Khan, in 1220, it possessed yet strong walls and a good castle, now in ruins. R. Benjamin de Tudela gives us the following brief notice of Hamadan in the latter part of the twelfth century:—"From that Mount (chaphtou) to Hamadan is a journey of ten days; this was the metropolis of Media, and contains about fifty thousand Jews."

Hamadan is divided by its inhabitants into five parts; the Northern, Southern, Eastern, Western, and Central. The Northern and Southern portions are chiefly laid out in vineyards and pleasure grounds, and are inhabited by Koords, the descendants of Ammon and Moab. The Mahometan inhabitants of Hamadan repair thither during their intolerably hot summers. The Eastern quarter is exclusively inhabited by the followers of the Koran, who are favoured in this division with three large and beautiful streams, to wit: the Chiekel, believed by the Jewish inhabitants to be identical with that mentioned in the second chapter of Genesis; the Zolah, with its two hundred and fifty miles; and the Krutshai, or Dry River. It is so called because its bed during the warm season becomes completely dry; but it is also called the Delu Tshai, the Foolish or Eccentric River, in consequence of its waters doing great mischief during the rainy season. The beautiful view and refreshing coolness afforded by these rivers, render the Eastern part of the city the most desirable as well as the most healthy summer residence. The Western part of Hamadan is appropriated to the residence of the unbelievers. The Jewish and Christian quarters are only separated by a brook of running water; the inhabitants, therefore, are easily enabled to combine, as they do, for mutual assistance from robbery and violence. The streets have but an indifferent appearance; their pavements being, for the most part, of small stones awkwardly put together. The inhabitants are obliged to keep them in repair, under penalty of the bastinado. They are also obliged to see that the pavements before their houses are duly swept and watered three times a-day, under the same penalty. There are Jewish overseers, who make the rounds of the streets to ascertain that this rule has been properly observed in their quarter. Sewers there are none; but their places are supplied by running brooks, which are common to the streets of Hamadan, and which are very useful for the purposes of cleansing and bathing. These brooks are also carried through orchards and gardens to water them, and then they are taxed. Planted on each side of them are trees, whose shade is most refreshing. It is to these trees that the unfortunate Jews or Christians are tied to receive punishment when they have offended, and, as will be seen hereafter, when they are guiltless of offence. Any one found throwing rubbish in any of the brooks is fined about twenty dollars, and in default of payment receives the bastinado. The streets are not lighted, as few go abroad after dark; there are, however, some naphtha lamps in the city, on the gates of the market, and attached to some other of the public buildings. Water is not found in any of their houses, but there is a fountain common to the inhabitants of each street, called *Tshi-la-chanah*. At the extreme west of the city are several Christian villages. The mosques are very numerous; the largest is called *Iman-Zadah*, or Sons of the Prophets. It receives its name on this account. In a war waged by the Persian Mahometans against the Koords, twelve of their prophets or Imams were slain. To their memory they built this extensive mosque with twelve mausoleums. The smaller mosques receive the name *Majid*. The market, in the centre of the city, is completely walled round; so that a stranger would experience difficulty in finding it, unless directed. The noise of thousands of voices gives notice of its proximity. Arrived at the walls, the entrance is through seven principal gates, to wit: two east, two (with a door) west, one north, and two south. There are no shops in the city, therefore all must go to the market. In consequence of this regulation, the market contains every description of store; thus, the southern part is appropriated to the sellers of cattle, corn, barley, rice, beans, and the like articles; while the other parts are indiscriminately occupied by the stores of dry goods merchants, saddlers, slipper-makers, tailors, jewellers, blacksmiths, and other artizans. The marketing hours display a scene of indescribable confusion, more especially in the corn and cattle markets; but after mid-day the latter is entirely deserted. The Christians' churches are exceedingly plain, as they are not allowed to build steeples, erect crosses, or to use bells. Accordingly, when the congregations are to be summoned to prayer, a man passes through the streets beating a board with a stick, or he knocks at their gate. At Easter they repair for worship to a very ancient building on a mount, about two hours' journey from Hamadan. The next building we have to notice will be the Synagogue. There are eleven Synagogues in Hamadan, four of which are very extensive. The *foundation* of the largest, which is called "*Beth Hackeneseth Hazaken*," or Old Synagogue, is said to have been laid by Mordecai. It is therefore also called "*Beth Hakenseth shel Mordechai*," or Mordecai's Synagogue. There are two entrances to the Synagogue. Its interior presents a striking difference from that of a similar building in Europe or America. There are no galleries nor seats of any description, but the whole congregation are seated on the floor, their shoes having been taken off previous to their entrance, and deposited in a place outside appropriated for them. As regards the absence of seats, there is no difference between Synagogue, church, or mosque. The only article of furniture in the Synagogue is the Tebah or reading desk, which consists of a sloping platform placed between two pillars, reaching from the roof to the ground. On each side of the reader, there is a bench for the wardens; two of whom stand near him during the time the law is read. The one on his right holds in his hand a silver plate, on which is engraven the Decalogue in Hebrew characters, which is kissed by every one called to read. The furniture of the rolls of the law is also different from that of European Synagogues. They are suspended in portable boxes, made to open with hinges; and when closed, form very neat, some very elegant cabinets. There are handles outside the case by which the reader rolls the manuscript to whichever side he desires. The cabinets are enveloped with very beautiful cloaks, and have the usual silver bells. The last time the Mahometans spoiled the Jewish quarter, and found these bells in the house of one of the wardens, they returned them, saying, "Yours is the house of God, although you worship Him in it after a strange and wrong manner. Take back the things devoted to His service." The Hechal or Ark, unlike those of the Western Synagogues, consists of a mere niche or hollow in the wall. It has no doors, but a curtain before it. The rolls of the law are deposited in one row upon a very handsome cloth.

CATULLUS AND LUCRETIUS.—We find in Catullus the Latin hexameter moulded into great perfection and beauty, though of a different kind from that of the organ-tones of Lucretius. If we draw a comparison between the music of ancient and modern poets, the long sounding roll of the Lucretian hexameter reminds us of the deep and continuous harmony of Milton, or rather, perhaps, from its monotony and want of complexity, of the most solemn passages in the *Excursion*; while Catullus, in that beautiful poem which restores one page of old Epic legend, by the simple yet stately and tranquil march of its rhythm, in which the music of each single line is often complete in itself, and yet blends harmoniously with the whole effect, brings to our mind the calm finished simplicity and mellow cadences of the *Morte d'Arthur* (a fragment, like the poem of Catullus, rescued from old romance), of *Ulysses*, the *Princess*, and the beautiful idylls of our great living poet. The music of Virgil hardly equals that of Lucretius in solemnity and in solemn massive power, while it is superior (and in this respect more like that of Milton) in variety and complexity. The lines in the grandest passages of Lucretius seem to follow one another with a swelling and cumulative force: we seem to hear in them echoes from the "Magius amfractibus æquor," as it breaks on the shore, lonely, solemn, and monotonous, yet rising from time to time in some majestic τρικυμία with more sonorous and awful music.—*Oxford Essays.*

ECONOMY.—It is no small commendation to manage a little well. He is a good wagoner that can turn in a little room. I will study more how to give a good account of my little, than how to make it more.—*Bishop Hall.*

THE TRIUMPH OF THE GOSPEL.

DANIEL xii. 4.

"Many shall run to and fro, and knowledge shall be increased."

Where rolls the stormy billow
Along the troubled deep;
Where verdant prairies pillow
The sunbeams as they sleep;
Where hills with heaven are blending;
Where spreads the dreary waste;
Where torrents are descending,
The Gospel heralds haste.

Where perfume-breathing flowers
Shed fragrance on the gales,
That sweep through rosy bowers
Of sunny Persia's vales;
Where o'er the snow-clad mountains
Swells China's busy hum;
Where flow those olden fountains,
The gladsome tidings come.

The forest dark is hushing
The murmur of the blast,
While melodies are gushing
Unknown in ages past;
And softly, sweetly stealing
Upon the desert air,
The Sabbath bells are pealing,
To wake the voice of prayer.

Old Grecian temples hoary
Decay'd with vanish'd time,
Shrines famed in song and story
Reverberate that chime;
And louder, louder swelling,
It sweeps o'er Afric's shore,
With gentle music quelling
The lion's angry roar.

LORD! in Thy mercy speeding,
Thy chosen heralds guide,
That they, in triumph leading
Thy people scatter'd wide;
From every clime and nation
May gather them in one,
Till earth with adoration,
Hails the eternal SON:

Till in each mortal dwelling,
As in thy realms above,
High songs of praise are swelling
To hymn redeeming love;
Till every home's an altar,
Where holy hearts set free,
In service never falter,
Unchanged in love to thee!

—REV. B. D. WINSLOW'S *Remains.*

FOR THE YOUNG.

AMY AND HER BROTHER.

(Continued.)

The time of Cyril's going away, of which Betty had spoken, arrived only too soon.

'Then he did leave her! poor Amy!' exclaimed Ruth.'

'Yes, Ruth, he really did,' said Miss Walton, and continued to read. Amy was but seven years old when her brother sailed as a missionary to New Zealand, and she was left under the care of a widowed aunt, who having just lost her husband, and having no children of her own living, came to keep house for her brother, Mr. Danton, and gladly undertook the care and education of her niece. Her heart was drawn toward Amy before she had been with her many days, but she gave very few outward tokens of affection, and was silent and very sad, so that Amy almost feared her, and checked her glee and cheerful spirits in her presence, and wondered why her aunt looked so sad and was so still.

Mrs. Margrave (or Aunt Lydia, as Amy called her,) took up her abode at the vicarage about a month before Cyril's departure, but during that time she had nothing to do with Amy's instruction, for Cyril would not give up his loved task until the very last. An hour or two of every day he gave to her in the midst of his many occupations, and still made her the companion of his walks whenever he could. More than ever he tried to lead her childish thoughts to their Father in Heaven, and took pains to give her such lessons and rules as would help her most when he was gone. He told her always to be very careful to say her morning prayers the first thing, before she left her room, or went to play or work; and he told her always to try and say the short prayer he had taught her in the middle of the day, and to let her last act before lying down at night be prayer. At the same time he gave her a few words of prayer to say for him, asking God to bless his labours in the distant land to which he was going. His other instructions were more general.

'When I am gone, Amy,' he said one day, 'you must obey your aunt, as you do me now. She will take my place.'

'Oh! but she is not like you, dear Cyril,' said little Amy, burying her face in his shoulder; 'she looks so sad, and is so quiet.'

'She looks sad, my little Amy, because she has had much sorrow. You look sad when you are sorrowful, don't you?'

'Yes, but is she *always* sorrowful?' asked Amy.

'She is now, Amy, and you must pity her; she will not be always as sad as she is now, and if you are gentle and cheerful with her, you will help *her* to be more cheerful; so little Amy will do this for my sake, will she not?'

Amy only answered with her eyes, and Cyril continued, 'Dear Papa is so very busy, that he will not have time to teach you as I have done, so Aunt Lydia will kindly do it for me; but Papa says he will read the Psalms with you every day before breakfast, as I have done. I shall read them every day too, so you may think of me when you go to him, and we shall feel together again.'

Little Amy always looked thoughtful and sorrowful when her brother spoke in this way, though she was too young to realize what his absence would be to her. He had told her that he must go, that it was his duty, and that she must try and be a good and happy little girl without him, and with her usual child-like faith she believed him; and though it was a sorrowful thought to her, she never once, after he said this, *complained* about his going, or was sad for long together. Of course, when the last parting came, and the last blessing and the last kiss were given, and Amy saw the whole household in sorrow, she cried very, very bitterly, and felt as if her little heart were breaking.

'I will write to my dear little Amy the very first letter,' said her brother, as he pressed her to his heart, 'and you must quickly learn to write to me. God bless my little sister with every blessing! Cheer up, my darling, and try to be good and happy, and comfort dear Papa and Aunt. I shall like to think you are doing this.'

The next moment he had gone, and Amy was alone. For a few moments she sobbed, and then jumping from the stool on which she sat, she hastily wiped her eyes, and thought, 'He said I was to comfort Papa and Aunt, and I was to be good. Oh! I will be, for I love him very, very much,' and as he had often taught her to do, she clasped her little hands together, and shut her eyes, and said so earnestly, 'Good Lord, help me, Thy little child, for Jesus Christ's sake.' On looking up, her father stood by her; he held out his arms, and she threw herself into them, with a bright smile, that *did* comfort him more than a thousand words, and said,

'God will help me, and I shall be good, and comfort you, dear Papa, shall I not? Oh! you have been crying, you look so sorry. But you will not cry, dear Papa, any more.'

'No, my little comfort,' he replied, kissing her affectionately, not when I see you looking bright and happy. And now let us go and seek for Aunt; I dare say she is waiting breakfast for us.'

'The Psalms, dear Papa. Cyril will read them too,' she answered; 'he said he always would.'

Her father willingly complied. He knelt on one knee, so as to be an equal height with his little girl as she stood at his side, put his arm around her, and then verse by verse they read. It was a beautiful sight to see little Amy's sweet face, now overcast with sorrow, almost leaning against her father's cheek, and her low silvery accents alternating with his rich-toned voice, or mingling with it in the glories. And Amy doubted not that another was there in heart, for when the last Amen was uttered, she said, 'Now Cyril has done too!' as though she thought he must be reading at the very same hour; then grasping her father's hand, she skipped lightly into the breakfast-room, and kissing her aunt, with a cheerful face, took her seat between them, and talked first of one thing and then of another, until she had not only grown really cheerful herself, but nearly driven away all sorrowful remembrances from both her aunt and dear papa.

So soon did little Amy show that she not only believed her brother's words, but was careful, anxious, and willing to *do* all that he commanded her; thus early did she begin her task, and surely having begun it in the strength of God, she would not grow weary of well-doing.—*Jackson's Stories and Lessons on the Catechism.*

A Few Words to Mothers at Home about Missions Abroad.

How is it that on every side the cry meets our ears from our Colonial Bishops, "Find us men—we must have more labourers in the Lord's vineyard?" Whose heart does not burn within him when he reads the touching appeals which issue from time to time from the spiritual overseers of the Colonial Church, reminding us how high indeed is the privilege of that man who works for the glory of God by preaching the glad tidings of salvation in the unenlightened countries of the world! Yet these appeals are, for the most part, but little heeded—the small band of Missionaries is not recruited as it should be by young aspirants to the glorious office of Gospel heralds. Where then does the fault lie? For no one can deny that it is a grave fault—a heavy charge against us, that we cannot supply a sufficiency of devoted, sober-minded, and well-trained young men, rejoicing to feel that the Lord has called them to become His honoured instruments, by whom His way may be made known upon earth, His saving health among all nations. The evil may be traced perhaps to a deficiency in the early training of the young, in overlooking to instil into the opening mind of childhood anything of a spirit of Christian heroism, which could make the breast of the young child glow with a noble hope of one day taking his place in the ranks beside the warriors of the Cross, in fighting the Lord's battles against the foes to His truth, in those heathen lands, now the strongholds of Satan's power. The fond mother, seeking for some future profession for her son, turns, it may be, to the army or navy—how is it that the Missionary's calling is so often forgotten? There is a glow of pride as she pictures to herself the splendour and glittering array which may adorn her son in his military career; and other attractions in what is really a noble service may complete the charm. For the material advantages of the Navy or Army are not conspicuous—the emoluments derived from them are not large, and life, of course, is eminently precarious in them; how precarious, many a sorrowing heart can at this moment sadly testify! Such death, however glorious, and however marked by all the characterstics of that vital religion, which we rejoice to think adorns the lives of not a few of our gallant defenders, yet does not leave the widowed heart that all-powerful and most magnificent consolation which sheds a heavenly radiance round the memory of the Missionary dying in his work,—that he died in *his Saviour's* cause!

We appeal then to Christian parents, and we bid them seriously consider whether the motive that leads them to discourage rather than gladly sanction the Missionary life for any of their children, is not a selfish and a worldly motive. For their earthly Queen and country they are proud to see them undergo hardships and privations, even unto death; but, for their heavenly Father and for the kingdom of Christ, no risks are to be undergone, no sacrifices are to be made, selfish love is allowed to prevail; and so the Gospel loses one by one those who might with a little encouragement prove mighty men of valour in spiritual combat, and well honoured, trusted defenders of the Ark of God.

We hope for better things than this. Shall there not be now, as in the Church of old, Hannahs, who from their birth shall dedicate their loved ones to the Lord's service; who shall carefully look for and cherish any little indications of such a spirit of courage, love, and devotion, as is likely hereafter to stand them in good stead when called into the ranks of Gospel Evangelists; who shall, while not underrating the noble services of other professions, yet point to the still higher and nobler service of the sanctuary, especially when, having left home and country, the Missionary goes far away amidst perils and strange trials, relying for defence on his shield of faith, and for attack, on his sword of the Spirit?

One word more:—some may fear the expense of the necessary education, for a Missionary ought to be properly trained for his peculiar work. It cannot be too widely known that the Missionary College of St. Augustine's, at Canterbury, educates young men for the service of the Church in foreign parts, at the lowest possible sum, viz., £35 per annum. But there may be cases where even this small sum cannot be raised; and to give assistance to such, "Missionary Studentships' Associations" have been formed in several parts of the country, whose object it is to provide for the maintenance of those young men, not under twenty years of age, who could not otherwise afford it, at St. Augustine's, or any of the Colonial Colleges. So that we see that for those who wish to serve Christ in this manner, the way is easy—shall the *will* be wanting?—*Gospel Missionary.*

AN EASTERN ALLEGORY.—Every man has two angels—one on his right shoulder, and another on his left. When he does anything good, the angel on his right shoulder writes it down and seals it, because what is done is done for ever. When he has done evil, the angel on his left shoulder writes it down. He waits till midnight. If before that time the man bows down his head and exclaims: "Gracious Allah, I have sinned—forgive me!" the angel rubs it out; and if not, at midnight he seals it, and the angel on the right shoulder weeps.

HEBDOMADARY.

SUNDAY, April 29—*Third Sunday after Easter.*—In the Collect for this Sunday, we pray for *such as are in error.* God, who would have all men to be saved, of His great mercy, vouchsafes many calls to them. He shows them their duty, and prompts them to do it. We pray now, therefore, that all Christians who have wandered from the right path may be brought back; may forsake the vanities which have led them astray, and strive to live consistently with their baptismal vows.

TUESDAY, May 1—*SS. Philip and James.*—St. Philip the Apostle was a native of Bethsaida, a town bordering upon the Sea of Tiberias; from which obscure and contemptible place our Saviour chose his disciples, in order to confound the wisdom and power of this world. He had the honour of being first called to be a disciple of our Blessed Saviour, and was his constant companion and follower. He brought Nathaniel, a person of great note and eminence, to the knowledge of the Messiah; and to him the Gentile proselytes made their application to see the Saviour of the world. With him our Lord had that discourse concerning himself, before the last paschal supper, wherein He gently rebukes him for the small improvement he had made, after having so long attended to his instructions.

St. James the Less was probably the son of Joseph by a former wife, and therefore styled the *brother of our Lord*, in the same sense that our Lord was reputed the son of Joseph. It is thought he was styled *the Less*, from the stature of his body, to distinguish him from St. James, who was of greater height and bulk, and therefore called *the Great.* From the readiness with which St. Philip obeyed our Saviour's call to follow him, we should learn readily to obey the secret calls of God's Holy Spirit, and to receive the divine truths of the Gospel. The zeal and resolution of these Apostles in promulgating the truth, should animate our exertions in the cause of religion and virtue. The example of St. James in praying for his murderers, inculcates on us the duty of forgiving our enemies; and his remarkable self-denial should impress on us the importance of this duty.

The Hospitals at Scutari and Balaklava.

The Society for the Propagation of the Gospel, which has exerted itself so laudably to provide spiritual consolation and instruction for the wounded soldiers in the Crimea, is now giving, in its periodical papers, communications from the Chaplains. One of these is now before us. "It is scarcely necessary," it says, "to give any description of the places where the Assistant Chaplains are at work. The Hospital at Scutari, and the battle-ground in the Crimea, are well known to all our readers. But the following extracts from letters received from the Chaplains will show, to a certain extent, the value of the services which they have been enabled to render."

FROM THE REV. C. E. HADOW.

Scutari, Nov. 19th, 1854.—I am full of work here, and every moment is precious. I have 1,400 wounded here in the hospital, besides a hulk with 600 men (fifty badly wounded) on the other side of the water. If one could only fully attend to those who *earnestly* desire our aid, the whole day would be occupied. I have scarcely got into any system yet; but as well as I can I give personal attendance to those who are dying, and to those who cannot read: the latter are, I am happy to say, *few* in number. There is everything to encourage us, in the patience, the gratitude, and the attention of the soldiers to instruction. Their bravery is, if possible, surpassed by their cheerful endurance, and the spirit of brotherly love to be found among many of them. I have only seen one case of exquisite torture, and even then the poor fellow followed my prayer, though his groans and sobs made it almost inarticulate. . . I lent 1,000 of the Christian Knowledge Society's books yesterday. We want more Prayer-books and Testaments—the larger the print the better. Printed cards, with texts of Scripture and hymns, are among the most useful publications I have seen. We meet with all possible assistance from those officers who are recovering: they go about like the nurses, and let us know of extreme cases. Miss Nightingale and her company are untiring in their exertions; we want more of them also. . . All that we can do night after night seems as but a drop in the ocean. If there were nothing else to reward those who labour here, the infinite value which many of our brave soldiers attach to the good news of salvation through Christ were more than enough. You feel that every hour you are sowing precious seed, not by the wayside, but into honest and good hearts,—many a one.

Scutari Barracks, Dec. 7th, 1854.—First, I will tell you that I am happier and happier in my work every day; and I cannot thank you sufficiently for pointing me to this portion of God's vineyard, where, in the most literal sense, the harvest is plenteous, but the labourers have been, and still are, very few. For my first ten days here, it was incessant toil and hard work from morning till night, and sometimes through the night too; for there were none to help me, poor Sabin, who had had *two months* of such labour, being laid up a few days after my arrival.

The Rev. E. Owen went on to the Crimea, and so I had three thousand dying and sick men to tend. At the end of the month, Messrs. Freeman and Eade came to my relief (both earnest, hard-working men); and it was well they did, for, shortly after their arrival, I had such an attack of sickness that I was ordered out of this foul atmosphere by Dr. Mac Gregor, and slept for two nights in the town. Thank God, I got over it, and was at work again the next day, and am now as strong as a lion. . . With regard to the work of directing these dear fellows to their Saviour, its blessedness *far exceeds* my expectations. The value of the Word of God—the perfection of the salvation offered us in Christ crucified—and the power of prayer in His name—come out more clearly every day. The most stupid being in GOD's creation, with the least spark of love to CHRIST in his soul, could not but work for Him here, and in labouring feel himself useful. I am persuaded now of what I was not persuaded once, that the best school for eloquent and forcible preaching is at the bedside of the sick and the dying, and that the best sermon-notes are composed there. The earnest eyes with which these brave men watch for us and welcome us, and the eager ears with which they drink in the glad tidings of the Gospel (perhaps for the first time), bring more ample satisfaction to the heart of a Christian minister, than the most perfect and polite attention of a crowded church can possibly do.

FROM THE REV. ROBERT FREEMAN.

The Crimea, Jan. 11th, 1855.—I found at Scutari that there was great want of Clergymen, the number of sick and wounded being vastly more than I had supposed. The Barracks and Hospital were at once apportioned out among the five Chaplains, one of whom, Mr. Sabin, the senior, was unwell, and I was able to take his division as well as my own for a few days. Our numbers averaged 520 men, besides officers. The way we were received was most delightful; and I can only compare the poor fellows who lay there in suffering to a number of Sunday scholars, who had been scattered about, and again had met with their Clergyman. "Oh, Sir, we are glad to see you!" "Can you lend us a book?" "Can you get us a Bible or a Prayer-book?" "Will you come and say a prayer by me?" And much seemed the comfort derived from ministrations feeble in themselves, and necessarily in many cases hurried, from the number of dying men to be seen daily, and from the difficulty of visiting the men one would have wished, owing to the ground actually to be travelled over in the corridors of the Barrack Hospital. There were several instances of the poor fellows in the last stage of illness, after prayer saying, "Now I die happy!" several, also, in which the early teaching of Sunday schools seemed so blessed in returning to the mind of men in their last extremity; several, too, who could acknowledge that their severe suffering, and the hardships and privations they had endured, were the kind means in the Lord's hands of bringing them to a sense of eternal things. There were instances of great interest—anxious inquiries; young men desirous to receive instruction regarding the Holy Sacrament—others anxious, when themselves convalescent, to be of use in aiding their comrades. I cannot leave this part of my account without remarking on the great advantage to us of the ladies who came out to Scutari as nurses. All praise is due to them for the kind way in which they brought us intelligence of any of the sufferers who seemed awakened to serious thought.

FROM THE REV. W. WHYATT.*

Staff, 2d Division, British Army, Crimea, Feb. 9th, 1855.—I do not intend to say anything about the affairs of the Hospital at Scutari, as you will have so good testimony from eye-witnesses. I may, however, say that I was much pleased with all I saw there, and felt assured that all was being done for them that could be done. Such of the soldiers as I inquired from, expressed themselves in most grateful language for all their comforts.

The Rev. E. Owen was delighted to see me, as his work was so great that he scarcely seemed to do anything, or to make any impression. We looked forward to working together, and hoped to do some good: but in four days he was taken ill, kept his bed eight or nine days, and, when better, was taken down to ship to go to Scutari. I was exceedingly sorry for him, as being ill in camp is of all places the worst, and it was well that I was up to comfort him a little. I think his was an attack of the Crimean fever, now so prevalent and fatal.

On the same day, Mr. Cauty, the Roman Catholic priest, living next tent to me, was taken; his merged into typhus, and he died on Thursday, the 1st of this month. He was a fine, hearty young man, about thirty years of age, and seemed to have strength for anything. I saw much of him, and was enabled to do many little offices of kindness to him, and, indeed, was up with him for several hours the night he died. This is the second Roman Catholic priest attached to this division who has died.

You may suppose that these things coming together would tend to dispirit me and alarm me; but, strange to say, they have not, except at the time. I am wonderfully preserved, especially in spirits, and can only attribute it to Him, who has promised His help to His servants.

'I am well received by all; and it would gladden many a Christian's heart to hear in my convalescent huts the hearty manner in which they repeat after me the Confession, the Creed, and the Lord's Prayer. I am enabled to come home rejoicing many a time, when you would fancy I ought to be sorrowful, as none can help being to a degree, who sees the awful sights it is my daily fate to see.

The soldier is very child-like in some things; he has been so long accustomed to obey, that he has not been allowed to form notions or have opinions, and thus he is in a fit state to receive the good news, the glad tidings of salvation; he receives it in simplicity.

I have formed little bands of communicants amongst the privates, and I am meeting them once a week to keep them together; they are few in number, as death has taken some of them away; however, we hope for an increase, and feel assured we shall get it, if we trust in God, who has promised that His word shall not return unto Him void.

GOLD IN ANCIENT TIMES.—The contributions of the people in the time of David, for the Sanctuary, exceeded £6,800,000. The immense treasure David is said to have *collected* for the Sanctuary amounted to 889 millions of pounds sterling (Crito says 798 millions)—a sum greater than the British National Debt. The gold with which Solomon overlaid the "Most Holy Place," only a room 30 feet square, amounted to more than 38 millions sterling.

* On March 9th the Society received the sad intelligence of the death of the Rev. W. Whyatt, of fever, at Balaklava.

Sisters of Charity.—Nurses.

It seems no longer a question as to whether, in Protestant communities, a number of women can be properly trained and organized for purposes of social benefit, authorized and employed by the Government, aided and directed by intelligent and good men, and sustained by public opinion. I consider that the question has been answered; and I must repeat my strong conviction, that such a communion of labour and of love as I have endeavoured to describe, is not a thing of country, creed, or custom, but is founded in the very laws of our being—in that self-same law which is the basis of domestic life: that it is one of the main conditions of social happiness and morals: and that the neglect of it in any country or community strikes at the heart of all that is best in men and women, increases the faults of both and their ignorance of each other, and tends consequently to the ultimate degradation and misery of all society. * * * * * * *

In all our national institutions we want the help of women. In our hospitals, prisons, workhouses, reformatory schools, elementary schools—everywhere we want efficient women, and none are to be found prepared or educated for our purpose. The men whom I have heard speak this, seem to regard this infusion of a superior class of working women into our public institutions as a new want, a new expedient. They do not seem to feel or recognize the profound truth that the want now so generally felt and acknowledged, arises out of a great unacknowledged law of the Creator, a law old as creation itself, which makes the moral health of the community to depend on the coöperation of women in all work that concerns the well-being of man. For, as I have said before, it is not in one or two relations, but in all the possible relations of life, in which men and women are concerned, that they must work together for mutual improvement, and the general good; and I return to the principle laid down at first, "the communion of love and the communion of labour." * * *

It is the bane of the English system of government throughout, that it does not render the public service, in its various civil departments, a series of professions, for which men must be specially educated and trained; and the great English Universities, in consequence, do not educate young men for any pursuits on earth, except those of a gentleman and a scholar. In the same manner the education given to our women is merely calculated to render them ornamental and well informed; but it does not train them, even those who are so inclined and fitted by nature, to be effective instruments of social improvement. Whether men, without the assistance or sympathetic approval of well-educated women, are likely to improve and elevate the moral tone of society, or work out good in any especial sphere or profession, is, I think, hardly a question. * *

I am acquainted with an army surgeon whose regiment, a few years since, was ordered to India. Almost immediately on landing, numbers of the men were attacked by cholera. They were prostrated one after another—sank, died, almost as much from terror and despair as from the disease itself. As the senior surgeon, my friend felt deeply his responsibility—as a humane man, he felt for the suffering of his men. He had exhausted all the resources of his art, but the disease was spreading fearfully. One morning, on coming home to his wife, after visiting the hospital, he said, "I don't know what to do with my poor fellows—they wring my very heart—they are dying of faint-heartedness as much as anything else!" "Suppose," said she, "I were to go and see them—would it do any good?" "Well," he replied with tears in his eyes, "I should not have asked it of you, but as you offer it, I think it would do good." She threw on her dressing gown, and repaired at once to the hospital. Leaning on her husband's arm, she walked through the wards where the sick and dying lay crowded together; she spoke kind and cheerful words to those who could hear her, and they seemed to revive under the influence of her presence. She continued her visits daily. The most despairing took comfort; men whose condition seemed hopeless recovered. They thought, they even said, "It is not so bad with us if she can come among us!" They watched for her coming, and received her, when she came, with blessings: and the progress of the disease was from that time allayed. Now there is nothing extraordinary in all this; hundreds of such instances might be recorded; some example of the kind will probably start into the recollection of many who listen to me; but such facts have never been brought together, and considered in the abstract as illustrating a principle, or as substantiating a truth—a most important principle, a most vital truth; they remain, consequently, isolated facts, strongly exciting our sympathy and interest, and nothing more."—*Mrs. Jameson's "Sisters of Charity, at Home and Abroad."*

The Canadian Church without the Reserves.

The question of the Clergy Reserves may now be considered as finally settled. It is the part of wisdom to make the best of existing circumstances, not to sit with folded hands, and bewail what is gone for ever. Churchmen in Canada must deal with things as they are. Bad as is the condition of the Church here, much may be done for its preservation, and even for its extension. The present Missionaries, if they remain in the diocese, are all provided for, during their natural lives; not a few of them are young men, who may continue to benefit the Church with their labours for many years. Others, it is true, are old—some of them, very old—and cannot long execute the office of the ministry; but in the case of these, there is this consoling circumstance—they are generally serving in congregations well able to support them, independently either of the Reserves or the Rectories, many of which are associated with the richest congregations in the diocese. Thus the Church will, for the most part, be thrown upon its own resources in cases where these are amply sufficient, while by the time the younger Missionaries die, the members of the Church in their several districts will have become rich as well as prosperous; will, in short, to a great extent, be in the same condition in which the congregations of the older Missionaries are at the present time. In order to this, however, the Bishop must consider all Missionaries now deriving support from the Reserves, as fixed for life in their present incumbencies, unless any one wishes to remove to some district poorer, or at least equally poor with the one in which he at present serves. Were the Rectories and richer livings, as they become vacant, to be bestowed upon clergymen deriving support from the Reserves, the poorer people in the poorer districts could not be provided for. This is a painful fact, which begins already to be partially realized. Each Missionary must therefore make up his mind to keep his present post, unless he chooses a poorer one; or unless he shall guarantee to his successor an annual stipend, equal in amount to that which he himself derives from the Reserves. It thus appears that, viewing the Canadian Church without the Reserves, on the supposition that the fund becomes extinct on the death of the last Missionary which it supports, our condition is not desperate. But things are not so bad as this—not necessarily nearly so bad. The Act doing away with the Reserves provides for commutation; that is to say, it regards each Clergyman's interest in the Reserves as an annuity which he may sell on certain conditions. The annual revenue derived to the Church from the Reserves is at present 20,000*l.*, more or less. Call it 20,000*l.*, and suppose all the recipients of this to agree on commuting their several interests in it. The sum obtained by commutation would not probably yield 20,000*l.* a year; say it would produce only 15,000*l.* Were this loss borne in equal proportion by the whole, it would not fall very heavily on each. But in order to secure unanimity, there must be security provided against *any* loss to those who are unable or unwilling to sustain the loss. This security might be given by the establishment of a Sustenation fund, in connection with the Church Society of the Diocese. To this fund the *Society for the Propagation of the Gospel in Foreign Parts* would no doubt contribute half the sum required;* and the other half could be raised in the diocese, partly by the clergy themselves, many of whom would contribute a sum equal in amount to what they would be entitled to claim from it, and partly by contributions from the laity. In the course of a few years, the amount required to make good deficiencies would be much diminished by the death of the older and larger annuitants, and in less than ten years nothing whatever would in all probability be required.

But suppose nothing could be obtained either from the Society or by means of a Sustenation Fund; the loss necessarily sustained by each Missionary at first, might be recoverable from the Fund as arrears, to be paid when the number of deaths should leave means to do so. There would be no risk of final loss: it would be like paying a similar sum into a Building Society. A period would arrive at which the Church would have its 15,000*l.* a year at its own disposal, and no loss would be sustained by any one.

Fifteen thousand pounds, it is true, is but a small sum, compared with the wants of the Church; but if properly husbanded and judiciously applied, it might do more real good than has ever been effected by the princely endowment now lost. When the Church in Canada shall have conceded to it the legal right to administer its own affairs in things temporal and spiritual, we shall, by the blessing of God, go on our way rejoicing. "Who steals our purse steals trash." The blessing of God may indeed be forfeited, or lost, or sold, but cannot be stolen. "Coveting earnestly the best gifts," the Church in Canada has everything to hope, nothing to fear.—*Colonial Church Chronicle.*

* It may be doubted if the funds of the Society and its duty to the Church in other parts of the world will allow it to make any additional grants to the Church in Canada.—ED.

REPORT ON THE MASSACHUSETTS "NUNNERY COMMITTEE."—The Report of the Editors of the *Boston Advertiser*, respecting the conduct of the committee appointed by the Massachusetts Legislature for the supervision of schools, colleges, nunneries, and convents, and which made so rude an entry of an institution in Roxbury, under charge of sisters of an Order in the Roman Church, has been submitted, denying for the action of that committee any lawful or constitutional authority; the Bill of Rights seeming to secure every subject of the State from all unreasonable search or seizure of person; and the order adopted concurrently by the two Houses, though considered a warrant, being obviously void and insufficient for the reasons that it was not supported by oath or affirmation; that it was not accompanied by a special designation of place, or by any indication of the object of search; furthermore, that whatever rights and powers the order concurrently adopted by the two Houses of the Legislature may have conferred on the committee, was conferred on its members alone, who consist of seven individuals, and not of twenty, the number detailed on this occasion. Then as to the act of the visitors. The five members of the committee who undertook the search, are held to have been equally guilty with the rest whom they suffered to associate with them, thus admitting them to an unlawful participation in proceedings instituted; it is declared that there was no sufficient particular reason for visiting the school at Roxbury at all; that the committee on the occasion of the banquet that succeeded to the examination of scholars, violated the laws of the State in partaking of intoxicating liquors; and that the treatment of the visitors by the inmates, did not excuse the unlawful and improper nature of the visit, and this for various given reasons. The report thus concludes:

"The undersigned presume that your honourable committee will give the article a careful review in connection with the evidence, with a view of ascertaining whether, on the whole, the proceedings of the committee were or were not such as to justify newspaper comment of the nature and degree of severity of that employed by the undersigned in their paper on the recent occasion."

The Report of the Joint Special Committee to the Massachusetts Legislature, written in a somewhat fanciful and hypercritical style, and evidently with a view to outrun ostensibly in expressed feeling the sentiments of public indignation already vented, declares that whatever power the government and its servants may exercise over the liberty, the property, or the lives of the inmates thereof, the dwelling-houses of its subjects have ever been accounted sacred; that for the legal invasion of any domain, the search contemplated must be reasonable, according to existing facts; that the search being reasonable, cannot be authorized, unless an oath or affirmation has given its solemn sanction thereto; that there must also be a special designation of the place suspected which it is proposed to search; that all the stately formalities of the law must be added to these strong guards already raised round the rights of the citizen; that none of these conditions were in the present instance complied with. It is shown that the object of the American Revolution was the protection of the people from equal aggressions of power as that now manifested; that

"Institutions of moral and religious instruction and mental cultivation have been and are alike protected by the laws. Far back even in the early twilight of reliable history, when the best ideas of civil polity were rude, the temples of religion were scrupulously guarded against being profaned. Among the Saxons, from which we are remotely descended, nothing was visited with severer penalties than an inroad thereupon.

"It is also clear that in America, the government has never presumed to interfere with the religious belief or rights of its subjects. The parish of John Robinson has extended through an interval of time reaching from 1620 to this hour, and over an expanse of territory in our land from Plymouth Rock, on the farthest edge of the Atlantic slope, to the Pacific sea, on the other side of the continent. The rights this parish came here to secure have everywhere been enjoyed in their fullest sense.

"And, indeed, it is in these three pillars—the sanctity of the household, the freedom of thought and worship, and the liberty of the press—that the people of America recognize three all-powerful supports of freedom."

The Report deals with the construction of the committee, the mode of its formation being not quite clear, and in dismissing the enquiry under the irreverent terms, "*What went ye out for to see?*" recounts facts already known, condemning those who went as on an excursion of discovery or pleasure in the name and at the charge of the Commonwealth, yet pleading on the part of the Legislature the excuse that such motives were not foreseen in its appointment any more than did Falstaff his own misuse of the king's press on the road to Coventry; and in respect to the committee proffering the excuse that there "appear to be abundant precedents of a similar kind, affording a mantle broad enough to cover any case that may arise," it is added with uncalled for humour:

"The unburied ghosts of Barker Burnell and McNulty, formerly clerk of the United States House of Representatives, haunt one oppressively who too closely criticises the irregular conduct of men in public life. And these ghosts, moreover, will not down at our bidding. The "riotous living" of committees of previous years, and the orgies, particularly attendant upon the reception and entertainment of the illustrious Hungarian patriot, and the memory of legislators who have been imperilled by armed women, warn us not to censure too sharply."

The conduct of members was not deemed, by the chairman of the committee, a proper subject of enquiry, nor were the allegations made regarded as substantiated. The only consideration seriously dealt with is, the simple one of constitutionality or unconstitutionality in the appointment of the committee, which is a matter of future debate and of opinion. The greatest error committed—and the commission of any error at all is categorically dealt with—is declared as an error of judgment, and so dismissed.

GOLD IN AUSTRALIA.—From a return which has recently been compiled by Mr. Cope, in the department of the Chief Commissioner of Her Majesty's Gold Office, Melbourne, we learn the extensive nature of the transactions which have been carried on through that office. There were deposited in the bank previous to the opening of the office, 65,384 ozs. of gold. Received in 1851, 33,770 ozs.; in 1852, 1,145,829 ozs.; in 1853, 1,491,436 ozs.; in 1854, up to the 13th of Oct., 1,146,561 ozs. There were also received in payment of license fees, 39,366 ozs.; making a total of 3,297,565 ozs. of gold. The balance of gold in hand on the 30th of Oct. last was 59,381½ ozs. The total amount of escort and office charges have been £130,168, and the total value of the transactions of the gold office, up to the latest dates, is given at £20,656,367. To this, of course, has to be added the large and unknown amount brought by private hand, and landed and lodged in the banks, before any correct estimate of the produce of the Victoria gold fields could be formed.

THE CHURCHMAN.

NEW YORK, APRIL 26, 1855.

All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The Provisional Bishop, it will be seen, was again administering the rite of Confirmation among us, last Sunday,—at Trinity Church, New York, in the morning, and at St. Mark's, Brooklyn, in the afternoon. The latter is a Missionary Church, with free seats—one of those on the portals of which—and alas! as almost a general rule, only which—can with truth be inscribed those holy words, so essential to denote a true Church of Christ, "The Poor have the Gospel preached unto them." At Trinity, there was much of the legitimate, solemn grandeur of God's House; and let us be assured that such a quality is always, in its place, acceptable to Him of whom the Psalmist so exultingly exclaims, "Glory and Worship are before Him. Power and Honour are in his Sanctuary;" and that it is indeed, under due subordination, honouring to God, when, as Hooker says, "the stateliest places and things are sought out to adorn His Holy Temple"—the place which is, emphatically, one of those sacred haunts,

"Where he unfolds His presence more divine."

Yet, although St. Mark's has none of this adventitious character about it, but is, almost literally, "a large upper-room furnished," the Bishop, as did his Apostolic Predecessors more than eighteen hundred years ago, found himself in his proper element, and performed the duties of his sacred office with, if possible, even greater unction. At any rate he was brought into close contact with such as his Lord and Master always delighted most to minister unto; and one who has that singleness of heart, and earnestness of mind, which characterize his conduct, could not resist the influence of such an association. "The poor ye have always with you;" and with them especially are Christ's Ministers to have to do. "Go, preach the Gospel to the poor," is a command, the binding obligation of which has lost none of its force; and thank God there are such places in our midst—that they are multiplying in all directions—where no aristocratic, repulsive "pew system" interferes with its fulfilment—and that we have Bishops whose delight it is to bestow their presence there, to preach, and minister to, and sympathise with the poor, having a single eye to Him who hath in this, as in so much besides, "left them an example that they should follow His steps." It was a congregation which could not be expected to be very perfectly informed of the nature and object of Confirmation, and so the good Bishop took pains, in his discourse to them, to explain its meaning, its necessity, and the blessing it conveys,—that it is called Confirmation, because they who duly receive it are confirmed and strengthened for the fulfilment of their Christian duties by the grace therein bestowed,—that it is, as the Eastern Church expresses it, "the seal of the gift of the Holy Ghost;" as well as being a solemn renewal of the engagements of the Baptismal covenant. Thus they saw their Bishop come among them, these poor people, to lay his hands on their sons and daughters, that he might bless them and do them good. And surely such a sight can never fail, when thus exhibited, as in primitive simplicity, and with Apostolic earnestness, to excite the gratitude of the poor, and win their regard, and comfort their hearts, and thereby impress them deeply with the conviction that in our Church, say its enemies what they will, is a home and a haven for them, and that its Bishops, Priests, and Deacons—the order of Christ's Ministry divinely instituted—are indeed and in truth Christ's Ambassadors to them, to proclaim to them God's mercy, to convey to them His grace, to instruct them in His Word, and to lead them at last to His everlasting kingdom.

—

A brief article in another place, showing the importance of catechising the younger members of the Church, and their instruction in those distinctive principles which belong especially to their profession, presents one of those hopeful signs which are so encouraging for the building up of our Zion, and which lead us to expect great things for it from the rising generation, if the system be only carried out to its full and legitimate extent. But this *must be done*, or, like other and less worthy expedients, the object will fail. Our young must be trained up, not in general principles, but in those which especially belong to the Church. By no other system can we have any assurance that they will be kept within her fold. They must be instructed in "the faith once delivered to the Saints"—that is, to the Church—and which from that divine source has come down to us here. It is in that order which is "Heaven's first law," that it should be so; and Heaven will bless its faithful observance. As the article we advert to remarks, "the Church provides for the religious education of every person within the sphere of her influence: no one is to be neglected, however humble or obscure he may be." And it must be *that* education the Church provides which must be imparted to her children, the lambs of her fold, if they are to be prepared for remaining in faithful and consistent communion with her. The ordinances of the Church are only designed for such. As the writer alluded to points out, the very regulations made by the Church demand that her children be instructed in her own principles. They have vows to renew—to ratify and confirm—upon which there depend very solemn issues. And "God is not mocked." The authorized and prescribed medium of such instruction is the Catechism; and every pastor of the Church is under a deep obligation himself to instruct therein the young of his flock,—and so to instruct them therein, that they may be able to thoroughly understand what the Church will require of them as her faithful members. In these days it is especially necessary that this should be carefully attended to; and that, while our duty towards God, and our duty towards our neighbour, are thereby explained and inculcated, the doctrine of Sacramental grace which it so clearly expounds should be impressed, in all its force and fulness, on the youthful mind. Nothing, we say, can be more important in such an age as this,—an age as it is of gainsaying, of irreverence, and of indifference, and when heresies and schisms are extending their distorting and infidelizing influences all around. Sunday schools are only valuable to the Church as they are thus conducted. It can never be the duty of the Church to train up her children for schism; and yet is this an error Sunday schools have sometimes fallen into, where there have been only *generalizing*, and not *distinctive* principles taught. It is on every account important, therefore, that this should be carefully looked to by the clergy, if their Sunday schools are to be made faithfully and effectively auxiliary to their own ministrations. The subject is one in which we take a deep interest, and we shall always value communications upon it.

—

—The Massachusetts Legislature has got the Report of its Committee's investigation of the "Nunnery Committee" affair; and although it does not, in so many words, pronounce a verdict of guilty, yet it virtually passes upon it a severe condemnation. But then it is to be taken into account that the Legislature itself was to blame in appointing a prying committee with any such arbitrary power as that of intruding into private establishments, and particularly those of unprotected women; and the proceeding was not improved one whit, by its being entered into on a religious pretext.

It reads a lesson, however, in another direction than that to which our previous remarks confined it; and let us hope that this will not be without its use. The Romanists have had themselves to blame in this, as in many other instances, for measures of suspicion and severity, which have been undertaken against them, on the not unreasonable ground of protection against their intrigues. For there is, in their Church system, in all its various ramifications, so much that is mischievous, so much that is insidious, that one is afraid of even what may be the good deeds of some of them, and which, though good in themselves, are so often dangerous in their consequences. For example, it is doubtless good to instruct the ignorant, to feed the hungry, and clothe the naked; but if these things are made the means of inveigling poor simple folk, young or old, into the delusions of their religion, then are they certainly to be dreaded and guarded against. Thus they excite a prejudice by the very character of their system. And the jesuitry of their plans is frequently so palpably vicious, so subversive of all good faith, so plausible and so deceptive, that Protestants sometimes feel themselves bound, in taking their stand against them, to adopt a course which looks very like an aggressive, if not a persecuting one. So that the Romanists actually provoke hostilities, where probably there would otherwise, in spite of all their errors and extravagancies, be peace and good will. And what is there, what can there be, in the Christian religion to justify such things? They, as well as we, as a religious community, if they are really in earnest, must not expect to be at peace with the world. But it is not on that account necessary to go out of one's way to give the world occasion to stand on the defensive against one. Their religion, with all its despotic assumption—with all its gross corruptions—is not only tolerated, but protected in this free country, as is every other form of religion, so long as it does not become a source of public mischief; and surely, in return for this, they ought so to exercise it, in all its operations, as to deserve such an enjoyment of religious liberty. No over-weaning confidence in the truth of their system—no boasted inheritance of what *once* was Catholic and Apostolic—no deluded presumption, that in upholding a corrupt Church, they are serving a holy God—no such wiles of Satan as these, we say, can exonerate them from the penalties which, even under free institutions, they must inevitably pay, if they dare, in any wise, to direct them against the peace of families, or the interests of society.

—

—A correspondent at Rio Janeiro, it will be seen, appeals, in another column, to our Bishops and Clergy for some Missionary effort to be made in South America. There is evidently a most favourable field to be cultivated in that vast region. "There are several millions," he observes, "of educated people, impressible, and open to sound, religious convictions, and upon whom the Truth of the Gospel could not fail to work a deep and lasting change,"—the Roman Church, it is added, having "ceased to exert on them any influence of importance." There would be found no difficulties in the way, it appears, from the Brazilian Government, the Constitution of Brazil guaranteeing religious freedom to all, and interposing no obstacles to the propagation of the Gospel by any one. What the Church might do which has already got a footing there, is another thing. But, under any circumstances, with such a grievous want of support toward our present Foreign Missions, as that which the "Statement and Appeal" of the Committee, recently published, so forcibly set forth, we are afraid that nothing practical can at present be done. It is, however, an additional argument for renewed exertion in behalf of the Foreign Missions' cause; and it ought to give a still greater impetus to the movement which the Committee have so well commenced. We would fain hope that our Bishops and Clergy will not, therefore, disregard it, unfavourable though the present moment may be for giving it any effect. It is to be hoped that a Missionary zeal will yet spring up, when Brazil may not improbably be advantageously included in the Church's Missionary operations.

PUBLIC OPINION.

How universally in the world are men found submitting to the slavery of public opinion! Without due reflection—with no regard for justice—without consideration, and, worse than all, *without conscience*, they are content to yield to that often fluctuating, and always uncertain influence, and thus virtually give up their own consciousness of what may be right or wrong, and act from a motive not of honesty and truth, but of popularity and expediency.

We see it thrown at us, here in the North, for instance, by writers and talkers in the South, that we cannot, for this reason, get justice done, even in matters of life and death. *Exempli gratia*—we read in one of the daily papers of this city, a few days since, that a Louisville journal had predicted that although the man after whom, as a suspected murderer, a pursuit is being made, may be taken and brought back for trial, he will not be punished—adding, that "Man-killing is not punished in New York unless the offender happens, as in the case of Doctor Graham, to be a Southern man and a slaveholder." Thus is it taken for granted, that impartial justice must give way to popular prejudice—though in this case the Southern idea is an erroneous one, as respects the point more immediately at issue, since popular prejudice runs so strongly against the accused, that there would be danger of his conviction being only too eagerly effected, and his capital punishment being an inevitable result. Our own city journal, however, retorts the imputation, though its very mode of doing so is only a reciprocating of the evil complained of. "The taunt," it replies, "is, in the first place, false; and even if it were based upon truth, it would come with a bad grace from a State where school-teachers are shot in cold blood with impunity by aristocratic murderers, and from almost the only journal in that State which defended the infamous acquittal of Butler's assassin. If Dr. Graham had *not* been 'a Southern man and a slaveholder,' instead of spending a few years at Sing Sing, he would, at the very least, have been sentenced there for life." So that here, we say, the Northern journalist virtually "owns the soft impeachment" of the Southern—owns, that is, that justice must yield to prejudice, and that it is not the merits of the case, so much as the circumstances of the man, the time, the place, and the occasion, which must decide it. Thus it is not to

"Poise the cause in Justice' equal scales,
Whose beam stands sure, where rightful cause prevails."

It is a confession, in short, that there is no justice in it at all—or as little as may be—*because there is no conscience.*

Here, then, is the secret. There can be no *justice*, where there is a want of *conscience*. For it is not justice either to exceed or fall short of that which is due. Justice must be whole and even-handed. And Justice is painted blind, to denote that there is to be no external object by which she is to be swayed. There can, in fact, be no pure justice, private or public, where the influence of favour or affection, or of any false gloss by which the worse is made to appear the better reason, or the true intent and letter of the law may be altered, is allowed to prevail. Yet the current of Public Opinion too generally runs utterly heedless of these immutable principles. And they who sail upon that current, "if strict justice," as has been well observed, "be not the rudder of all other virtues, the farther they go, the farther shall they find themselves from 'the haven where they would be.'"*

There is a passage in the same moral philosopher's aphorisms, which is so aptly applicable to our subject, that we cannot resist presenting it entire. "Carneades," he says, "whom Cicero so much dreaded, maintained that there was no such thing as Justice; and he supported his theory by such sophisms as these: that the condition of men is such that if they have a mind to be just, they must act imprudently; and that if they have a mind to act prudently, they must be unjust; and that it follows, there can be no such thing as Justice, because a virtue inseparable from a folly cannot be just. Lacantius is correct when he affirms, that the heathens could not answer this sophism, and that Cicero dared not undertake it. The error was this, the restricting of the value of justice to temporal things: for to those who disbelieve a future state, or even have doubts about it, 'honesty is not always the best policy;' and it is reserved for Christians, who take into their consideration the whole existence of man, to argue clearly and consequentially on the sterling value of justice. It is well known that Hume himself was never so much puzzled, as when peremptorily asked, by a lady at Bath, to declare, upon his honour as a gentleman, whether he would choose his own confidential domestics from such as held his own principles, or from those who conscientiously believed the eternal truths of Revelation? He frankly decided in favour of the latter."

Yes—"*it is reserved for Christians.*" Upon no other principles than those of Christianity can we, with any confidence, look for justice in its "sterling value;" because under no other influence can that upon which its proper exercise must ever depend—conscience—have its perfect work. Its pure stream can only flow from that divine source; and hence it is that, as the world by wisdom knew not God, neither did it by any such means, appreciate that, His own great attribute. And as it was with wisdom of old, so is it still. "The world," says Sir Richard Steele, "will never be in any manner of order and tranquillity, until men are firmly convinced, that conscience, honour, and credit, are all in one interest; and that without the concurrence of the former, the latter are but impositions upon ourselves and others." Conscience, then, must enter largely into public opinion, ere its influences can be those of even-handed justice; and we must Christianize the public mind to make it really conscientious. It has ever been the want of this that has made the mere moral philosopher doubt the very existence of such an attribute. Spurzheim, for instance, thus gropes in the dark after it,—"I admit a fundamental sentiment of the desire to be just, which, in my opinion, also pervades remorse or repentance, and constitutes the essential part of moral conscience,"—frankly confessing, however, that "this feeling does not determine what is just or unjust, right or wrong, true or false; for these particular determinations depend on other faculties with which the sentiment is combined. Thus a person," he adds, "endowed with conscientiousness and some of the lower propensities will call that just which another, who possesses conscientiousness combined with benevolence or reverence, will call unjust."† But how vain, however, learned and ingenious, is not such reasoning as this, in the face of those divine assurances, that the natural man cannot, through the naked force of any "fundamental sentiment," be righteous or just? Those things which go to make up the sense of justice, are affections of the heart—of that heart which we are taught to believe, on the authority of God's Holy Word, is "deceitful above all things, and desperately wicked." What folly, then, to reckon on any fundamental sentiment of a desire to be just! There can be, naturally, no such desire. And when the "conscientiousness" is not called into action by the Spirit of God, it is as hollow as the wind. The same philosopher we have just quoted illustrates again his idea of the natural prevalence of good, by saying that though it was boasted that "Socrates invented morality at Athens, yet Aristides was just before Socrates lived." And if *morality* be a thing that *can be* invented by man, instead of being derived from God, there is certainly something conclusive against the Athenian oracle. But moral actions, moral characters, moral principles, moral habits—which are the constituents of what is called morality—have a peculiar distinction as contrasted with the intellect and other parts of man's nature, as always implying a relation, not between two *things*, but between two *persons*—between man who exercises, and God who requires them. And so it is with conscience. Its authority is that of God. Its quickening power lies in the love of God. And they who yield to its controlling and sanctifying influences, undoubtedly act under the inspiration of God. And hence the force of such expressions, in Holy Writ, as that of men, like those who were told that he who was without sin among them should cast the first stone, "being convicted of their own consciences"—as that of St. Paul, declaring, "I have lived in all good conscience before God until this day"—or as that of his address to Felix, "And herein do I exercise myself to have always a conscience void of offence toward God and toward men;" or again, when another Apostle, St. Peter, so forcibly commends "the answer of a good conscience toward God."

The bearing, then, of all this upon that public opinion which is confessedly allowed to control even the administration of justice, is close and is important. It involves a principle which is inherent in the jurisprudence of our country: for our human laws are professedly founded on the divine laws; and there is therefore, undoubtedly, a *conscience* in it all. Yet what is the value of this, unless there be also a *conscience* in its practical application? Where is its integrity, where its legitimate influence, if a public opinion, at once unscrupulous and vacillating, can at any time make it of none effect? The Christian citizen is under a moral obligation, could he only realize it, to act conscientiously in all his public, as in his private duties. And no dread of the world, no fear of unpopularity, should ever be allowed to weaken his sense of so great a responsibility, let alone divert him from his adherence to it. And what more honourable, whether in our public or private relations, than a constant compliance with this prompting of a good conscience—

"Rather stand up, assured with conscious pride,
ALONE, than err with *millions* on thy side."

WHEN men close their hearts against you, God opens his to receive you.

* Colton.
† Spurzheim's Doctrine of the Mental Phenomena.

CATHOLICS.

There is perhaps no word more misunderstood or misused among us than this. *Catholics*, in the phraseology of the world, are *Romanists*. The Church of Rome calls itself *the* Catholic Church; and Protestants—even true Catholic Churchmen by profession—are but too generally content to countenance the deception. Whereas, indeed and in truth, we of the Reformed Anglo-American Church are, in this country, the only veritable Catholics. For Rome has herself ignored her catholicity by her own inventions; since, if the Catholic Faith is Apostolic—if that was the Catholic Faith which prevailed in the Christian Church for several centuries of the purest period of her existence—the Church of Rome as it now exists cannot have that Faith. Nothing could well be more dissimilar, to have had the same derivation, than the Roman Faith *now*, and the Roman Faith of the times of St. Peter and St. Paul—or at any time, perhaps, before the declension of the Roman empire, when the spiritual monarchy of Rome began to spring up. *We*, of the Protestant Episcopal Church, declare our belief in "one Catholic and Apostolic Church:" it is one, and an indispensable one, of the articles of belief, as contained in the Catholic Creeds of the Church. But in order to be Catholic, it must needs be Apostolic; whereas the whole system of the Church of Rome is decidedly anti-Apostolic. St. Cyril's definition of Catholic was this:—"The Church is called Catholic, because it teaches universally and completely *all* the truths which ought to come to men's knowledge concerning things both visible and invisible, heavenly and earthly; and because it subjugates, in order to godliness, every class of men, governor and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds, and words, and every kind of spiritual gifts."* But surely Rome does not answer this description! Most of the articles of the Roman Faith are additions to the Catholic Faith—innovations, novelties—not having been heard of for the first six hundred years of Christianity. And these additions—these innovations and novelties it is, which they tell us make theirs the Catholic Church, and which they resolutely contend for as necessary to salvation! An old divine of the Anglo-Catholic Church (Dr. Jackson) has thus forcibly put the case:—"The fallacy by which the Romanists deceive poor simple people is, in making them believe that our religion and their religion, our faith and their faith, are *duo prima diversa*, or so totally distinct, that part of the one could not be included in the other. But first, nothing is held as a point of faith in our Church, but the present Romish Church doth hold the same; so that for the form of faith established in our Church, we have the consent of the primitive Church, of the four first general Councils, and of all succeeding ages unto this present day; the consent likewise of the present Roman Church, and of ourselves. Now our consent and their consent, our confession and their confession, is more universal than their consent with ours. But if their consent unto the points of faith believed by us prove our faith to be universal, and our Church by consequence to be Catholic, why should not our consent unto the points of faith believed by them prove *their* faith to be universal, and *their* Church to be Catholic? Because it is not enough to hold all points of Catholic faith, unless the same points be kept holy and undefiled. The Romish Church, we grant, doth hold all points of Catholic faith; and so far as she holds these points, we dissent not from her; yet dissent from her we do, in that she hath defiled and polluted the Catholic faith with new and poisonous doctrines, for which she neither hath the consent of antiquity nor of the Reformed Churches. And so she stands convicted of schism and heresy by the rule of Vincentius;—a proficiency or growth in faith he allows and grants, so it be in the same kind, or proceed from the same root; but for *additions* and *new inventions*, he takes them for the marks of schism and heresy."

Nothing could be more conclusive against the claims of Rome to Catholicity. And then, again, as to its claims to Apostolicity—that without which the other cannot be—there is a single declaration of St. Paul which effectually puts it out of the question also,—that, namely, wherein he says, "I have not failed (or ceased) to declare unto you *the whole* counsel of God." For the Popes have declared many things which go far beyond what St. Paul ever taught, and many which are, in fact, quite opposed to his teaching. So that what Rome claims to be the Catholic Faith now, was not the Apostolic Faith of the time of St. Paul. And it can never, in sober seriousness, be supposed for a moment, that the Apostolic Churches and their descendants should have been ignorant of anything that was then a matter of faith; which yet they must have been, if the Romish Faith is now Catholic and Apostolic.

On the other hand, the Sectarians can lay no claim to Catholicity. Their Faith is not, in any one of their communities, that of "the *whole* counsel of God," which the Christian religion—the Catholic Faith—must yet most certainly be. "The Christian religion," it has been well observed, "is the whole Bible: Sects pick out a part of it." The Holy Sacraments, for instance, must be rightly understood, fully appreciated, and duly administered—the true lineage and succession of the Ministry must be possessed and perpetuated—Apostolic order and organization must be maintained; then heresy of whatever kind must have no place among them—heresy, that is αιρεσις a choice, which signifies an arbitrary adoption in matters of faith, of opinions that are opposed to the doctrines of Christ and the Apostles, which constitute "the Faith once delivered to the Saints," and which were received by, and have come down to us in, the true Catholic Church;—and, again, neither must there be any such thing as schism, any dividing or tearing asunder, any rent or breach of unity in the Church, which, as originally established, and as it existed when its principles, as inherited by our own branch of it to this day, was constituted One Body, and only One, in which was recognized "One Lord, One Faith, One Baptism," and where all, in what was essential, "spoke the same thing," and were "perfectly joined together in the same mind, and in the same judgment," and had all "the same care one for another," there being, as the Apostle had declared, "no schism in the Body"—that is, the Church.

Not only, then, hath it been, and is it still, the wisdom of our Church to keep the mean between these two extremes, but her Catholic and Apostolic character has thereby been preserved and been attested. Her principles are truly and forcibly Catholic. It is true, that there has always been, ever since the Reformation, and still is, an element at work, even within her own pale, that is antagonistic to her Catholic principles. But there those incontrovertible principles are. And thank God for it, they are now being brought prominently forth, and set actively in operation among us, to an extent, and with an effect, far exceeding anything which has ever before been witnessed since a branch of the Reformed Church was planted in this land. Here, as in England aforetime, we are apt, as we develop those principles, to be suspected of Romanism, by people who either can not or will not distinguish between what is *Catholic*, and what is *Roman Catholic*. Bishop Jeremy Taylor, even, did not escape the aspersions of such, as he shows in his "Three Letters to One Tempted to the Roman Church." The Sacramental system, which has come down to us so clearly from the Apostles and Primitive Fathers of the Church; the doctrine of Holy Places, so plainly Scriptural; Reverence in Holy Things; Respect for Holy Ordinances; Devotion in Divine Worship; Faithfulness in Church membership; Obedience to Church discipline,—all these things, or any of them, are apt to expose the true-hearted, earnest-minded sons and daughters of the Church, to imputations of Romanism, or of Romanizing tendencies. But let not this move us, unless it be to greater wariness and carefulness, along with greater faithfulness and devotedness, in our Christian course. Let us strive sedulously to "keep the mean" wherein the true Catholicity abides, and thereby be able to point, on the one hand, to where defilements and superstitions have marred, and on the other, to where heresies and schisms have violated that Catholicity. And, occupying this sure ground, let us never give up our claim to the title of Catholic. It is our Christian birthright. O, let us not sell it for any mess of puritanical pottage—neither let us suffer it to be filched away from us by any audacious exercise of Romish presumption. Ours is still the Catholic Church of Christ. Time has not shorn her of one of her gifts and graces—one of those spiritual blessings that were received when "they were all with one accord in one place." Yes—

"Tho' Babel's curse rests on the world forlorn,
And language, clime, and heart asunder rends,
Yet in th' unfailing Church, by age unworn,
Thy blessing still is fresh, thou Pentecostal morn!"

We have been led into these reflections, by seeing the but too well-founded censures passed upon the machinations of the *Romanists* in this country, directed ostensibly against them as Catholics, and feeling it to be a duty to defend true Catholicism against such mischievous imputations. There is at this day, it is alleged, as strong an antipathy, in the New England States more especially, to the Catholics, as there was two centuries ago, when Puritanism was so rampant, and intolerance was so relentless, and persecution was so rife. And not only can we readily believe, and easily understand it, as respects the Romanists, but even as regards our own Church, in all that she possesses and puts forth as Catholic. But we must go into this more fully on some future occasion.

* Catechetical Lectures, xviii.

CHURCH PROGRESS.

We believe that as respects the progress of our Church in these United States, there is much to encourage, much to be grateful for—everything, indeed, to assure us, that it is growing apace, and all around; while there are especially signs, some of which we have from time to time pointed out and remarked upon, of its beginning to find its way among the masses, and to take within its sacred fold those who ought ever to be the first objects of a Church's care—the poor.

Still is this satisfaction, too often, not without some considerable alloy—some discouragement—something to indicate that it is imperfect, and will not be so effective as it might be—something ever to excite one's doubts whether, otherwise than in name, it is really the Church that is making progress, after all. For to multiply Church edifices, or to improve their exterior aspect, is not always to carry out the operation of the Church herself, in her rightly constituted Ecclesiastical system, in all her Holy Ordinances, in her Catholic teaching, objective as well as preceptive, in her solemn Ritualism, in her reverence for Holy Things and Places, in her pious regard for Holy Days, and in whatever may be left us of godly discipline.

New churches are certainly springing up all around; and let us thank God for it. But how comparatively few of them have that right ecclesiastical arrangement which is so essential to give due effect to the holy and devotional ministrations that are to be performed therein. How seldom do they present the means, objectively, or in any wise effectively, of having the true Church character given to her Sacramental system. How rarely, for instance, is there such an altar, or one so placed, as to afford an opportunity of having realized, in all its fulness, and solemnity, and efficacy, that great Eucharistic Sacrifice which is the highest act of Divine Worship. How seldom do we see the Font in its proper place, thus failing in conveying one great lesson which, objectively, it is calculated to teach, as well as slighting the Apostolic precept—"Let all things be done in order." Then the cribbed and cabined *pews*—or, if open seats, the contracted space—as though it were purposely contrived to prevent the people kneeling, rather than to enable and encourage them to do so. And the sticking up of a pulpit from which to have the prayers preached to the congregation, instead of providing for their being said supplicatingly to the Throne of Grace, and the people themselves thereby taught, not to idly *listen* but to solemnly *join* in them, mentally or audibly, as directed by the Prayer Book. How pertinaciously, too, is it not persisted in, to have what they so outrageously call a *choir*, elevated into an orchestra, where ladies with "hallelujah eyes," as was lately observed by a musical contemporary, warble forth operatic music for the gratification of the "audience!" How is it possible, we say, either to rightly carry out the prescribed ritualism of the Church, or to enforce any true devotion in its Services, where things are thus deplorably out of order? The Church calls the people to her Sanctuaries to "worship and fall down and kneel before the Lord their Maker"—they are there to "serve the Lord with gladness, and come before His presence with a song"—to "go into His gates with thanksgiving, and into His courts with praise, to be thankful unto Him, and speak good of His Name." Yet how rarely is this duty really fulfilled—how discouraging, indeed, are not, too often, the circumstances under which they professedly assemble for doing so!

There is a deep and solemn significancy in all that rightly appertains to proper church arrangement, and not only should the people be instructed in what it means, but every church should be so arranged as to enable them to act it out. In churches where defects and imperfections of arrangement have long prevailed, and where the people have got wedded to old and inveterate abuses, it may sometimes be difficult to get things put right. But when it is to be begun *de novo*; when a new, or a restored, edifice presents the opportunity of having things properly arranged, and rightly done, it cannot but be censurable to slight or neglect it, which is, virtually, prolonging and perpetuating wrong-doing and disorder. In the Preface to the English Book

of Common Prayer it is remarked, that "although the keeping or omitting of a ceremony, in itself considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God: 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order.'" And in the Preface to our own Prayer Book this is, in effect, endorsed when it is declared, that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

And is not that Prayer Book a Manual of Devotion to which it behoves us all, both Ministers and People, to give the utmost effect, for the Glory and Worship of God, and as a means of calling down His blessing upon ourselves? "What," says the Bishop of Exeter, "is the intelligent and devout use of our admirable Liturgy? Can any sermons bear comparison, even as instruments of Christian instruction, with the wisdom, the perspicuity, the fulness, the wonderfully proportioned exhibition of the whole will of God, which that blessed book presents? Of all its praises, this—its observance of the just analogy of faith—is the highest. In it, no one portion of evangelical truth is unduly exalted above the rest; no favourite doctrine can be there detected; nothing sectarian, nothing that is not Catholic in its tone, as in its sense. *Only teach your people to know the method, the system of the whole book, and the purpose, as well as the meaning, of every part.* Teach them, in short, to know the riches of the treasure which is there given into their hands. Show to them that it is not merely a manual of daily devotion, but also an epitome of a Christian's life—of his life, said I—aye, and of his death. *From the font to the grave, it seeks to shed its enlightening, its chastening, its consoling influence on all we do, and all we suffer.*"

Surely, then, there can be no right Church progress, where any thing is done to slight, neglect, or in anywise render of none effect such a provision as that. It is impossible that the distinctive principles of the Church can be to any extent carried out where such is the case. And there can be little doubt, that one prominent and powerful reason why there are so many who merely profess and call themselves Churchmen—who go regularly to church on Sundays, yet lounge listlessly through her Services, and are at heart uninterested in her Ordinances, and care little or nothing for her instructions—is to be found in the want of that "fitness of things," of that "seemly and due order," and of so much also of derangement which will ever accumulate around those negligences and ignorances which therein prevail. Progress is something more than a mere reproduction of faultiness and inefficiency. Where there is progress, there must be improvement; and if this be so in things temporal, how infinitely more so in the things that are spiritual.

A Churchman's Offering.—We understand that at the offertory in the Church of the Holy Communion, in this city, last Sunday, a roll of five one thousand dollar bills, as a contribution to the funds of St. Luke's Hospital, was dropped so quietly into the alms' plate that it was not observed by whom it was given. It was an act in all respects well done. The offering itself was munificent, and it was brought, as such offerings ought to be, as a "gift to the altar." We may depend upon it, that it is by being thus "ready to give and glad to distribute," that we may be most surely "laying up for ourselves a good foundation for the time to come."

THOUGHTS ON CURRENT EVENTS.

It seems that the zealots against intemperance have succeeded in passing a law in the State of New York, the effect of which, in the judgment of the law officer whose duty it is to enforce it, is to render the sale of intoxicating liquors perfectly free from the first of May to the fourth of July. We read in a paper, the principal editor of which was elected to a high office in consequence of his adoption of the restrictive principle, that the provisions of the new law are so stringent as to make it doubtful whether the whole measure is not unconstitutional. As there can be no doubt of the constitutionality of the repealing clause, the result may be, supposing both these opinions to be sound, it may possibly turn out that the sale of intoxicating liquors will be a perfectly free traffic throughout the State of New York for eight or ten months. That the opinions are sound, we by no means assert, but they are from quarters entitled to respect upon the particular questions to which they relate. We are not surprised at the result. The tendency of the Anglo-American race to extreme opinions, and to press them into action without the slightest reference to anything but the single idea, accounts naturally enough for the fate of a measure, which, like vaulting ambition, "overleaps itself and falls on the other side." This was the more likely to happen, because the party who really desired to put an end to the sale of intoxicating drinks, were not really strong enough to carry their views, and were obliged to form a coalition with men who only accepted them as the means of getting their own notions passed into laws, or, possibly, in some cases of gratifying their own personal ambition. Whether the law be available or not before the courts, there may be grave doubts whether it can be executed. These doubts apply even to the much more reasonable law passed in Pennsylvania, the enforcement of which, we can scarcely doubt, would be beneficial to the community.

That drunkenness is a great moral evil, and that it exists in the United States to an alarming extent, are indisputable propositions. That it is the duty of the State governments to do all they can to put an end to this evil, it seems to us that no Christian can deny. But it is an important question what are the best means of attaining that desirable object. We have but little confidence in prohibitory laws, especially in America. In no country have laws regulating the conduct of individuals, for the purpose of eradicating certain bad habits, ever been permanently enforced. In America there are causes making it still more difficult to enforce such laws. The idea that civil laws bind the conscience is scarcely known in this country. Laws are regarded as regulations enacted by a temporary majority, which the courts are bound to enforce, but which every private man is, out of sight of the officer of the law, to obey or evade, as suits his interest or his inclination. There can be no doubt, in such a state of public feeling, that there will be found men ready to violate the law and sell the prohibited article, if they see a prospect of escaping the penalty. Perhaps some will be found who will crave the penalty, if they see a prospect of making money enough to compensate them for undergoing it. The history of excise and customs' laws in Great Britain and Ireland demonstrate the impossibility of enforcing in those countries, in which there is at least as much reverence for law as here, and the government is much more powerful, regulations of which the infringement is profitable.

Drunkenness is a great moral evil—it is the great moral evil of our land. These propositions are reiterated every day, and have their foundation in truth. Yet we apprehend that it is a mistake to suppose that drunkenness is the worst of all the evils by which we are surrounded. It is much nearer the truth to say, with the Apostle, that the love of money is the root of all evil. This combines with the notions of independence which pervade our political system, to strike at the root of every thing like moral or religious education. The father is too much occupied in making money, the mother in spending it, both too much dislike trouble, and both are too deeply imbued with the spirit of liberty, to control their boys, and imbue them with moral and religious principles. Without any safeguard of that kind, the youths are sent into the world, and put to hard work. Hard work produces exhaustion, and refreshment is sought in drinking and cigars. These indulgences have come to be thought manly, and youths adopt them as the evidences of manhood before they have any other.

The temperance movement is partly to blame for this. By proscribing the use of certain beverages in the family, it raised a demand for them elsewhere, and led to the substitution of genteel "drinking saloons" for low grog-shops. That which is done furtively and secretly affects the conscience and hardens it, and the moment a young man has learned to go behind a screen to get a drink, he has made a large step towards drunkenness. We apprehend that the best remedy for this evil is to restore the possibility of a moderate and innocent use of liquors at home, and under the checks of home; for we are satisfied that the pleasures enjoyed at home are the safest pleasures. We see that the abuse of intoxicating liquors in society is now very much less than it was formerly. Gentlemen who formerly used to drink now meet to converse. They do not abstain from their wine, but they do not get intoxicated. The reason is, that they have become more intellectual than their fathers. We find everywhere that the more intellectual a community or a class is, the less it is addicted to drunkenness. We therefore apprehend that the great cause of the evil among us, is the overstraining of our minds and bodies in pursuit of wealth for ourselves, or our employers, and the neglect into which those intellectual recreations have fallen which serve to remove the thoughts from mere animal pleasure.

It seems to us, then, that the most important step to be taken towards eradicating the vice of drunkenness, after imbuing every mind with religious and moral principles, is to make the homes of young men attractive, and not to proscribe in them any sort of innocent enjoyment. But this is not the business of our civil governments.

It is their business, however, to break up the "drinking saloons." The greatest moral evil within their reach is the sale of liquor to be drank on the premises. This presents a temptation in various ways. To the hurried man of business, the opportunity of gratifying his desires with the least possible loss of time; to the idlers, the opportunity of congregating together to discuss whatever subject may be uppermost in their minds at the moment; to the politician, the opportunity of receiving at a small expense one or more willing hearers of the patriotic wisdom which his desire of the profits of office makes him wish to disseminate. Every way the sale of intoxicating liquors to be drank on the premises is mischievous. But to render its prohibition tolerable, it seems to be necessary that persons who desire to use it at home shall be allowed the means of procuring it. Otherwise there will be a very large amount of sympathy with the breakers of the law—so large as to render its enforcement impossible. We look with great interest to the working of the Pennsylvania law, which appears to present the best solution of a great social problem. H. D. E.

Baltimore, April 21st, 1855.

Impressions of Trinity Chapel.

It is oftentimes extremely difficult to distinguish the impressions made by a religious edifice. Many a dull work of edification has been the product of a mere æsthetical piety, the gratification of an idle vanity, trifling with the best and holiest feelings. The counterfeit lies not in the expression, for that comes after the labour of the hand and mind, but in affectation, which, where present, will announce itself in certain external pomp, in a pedantry that cannot conform with holy reverence to the better and unpretending expression befitting a sacred edifice. In entering such, we care not to be reminded of what in life is actual enough, but of the difference pertaining to a higher faith, the deep, trusting confidence springing from the union of the spiritual and the material. It is not the diverse deductions of reason, but the vivid conviction of a living Faith that we would have expressed. A multitude of observations, impressions, reflections and emotions, comprise the true artistic judgment—yet the opinion resulting from unity or from discordance of feeling may be comprised in a simple sentence. This is not a matter of mere artistic discernment, of knowledge and perception of the forms of art, but of its language—the intuitive feeling of propriety—the original and innate truth—the discrimination that implies certainty—the "unerring tact" of the soul to receive, to express and to communicate. Mere reality is not the object of architecture as an art, nor is beauty of form its exclusive aim; it is the inner sense, the significance, the essence, that constitutes its highest attribute; lifting high art, by symbolic sway, far above what is merely material and practical. On entering Trinity Chapel, we become conscious of an impersonal and highly pleasurable influence, elevating the thoughts, quickening the spirit, the suggestion of more than a bare ideal, the impression that here is a Tabernacle in which to abide for worship, purer and nobler than any in our midst, and, apart from all its startling strangeness, in keeping with the inner feelings; exercising through some predominant spirit a reciprocal action, appealing through external contradictions and inconsistencies to the yearnings of the spiritual soul after higher attainment. There is a truth and reality about it that seems vital, inducing a sensation which no misgiving can take away. The question then recurs: Is there any thought of inspiration, any conception in the whole structure inducing this condition? Variant principles of design, employing variant elements and inducing variant effects, in connection with a stone that possesses in what we may term its nature, and attributes, and essence, the only condition of unity—a material elevating and extending the conceptions of the architect unto higher excellence—refusing to further his intentions, but as by sudden growth passing beyond them.

This Caen stone, in capabilities and results, indicates resources for affording the rarest and and most beautiful creations in the history of this country's art; it proffers the wings by which the intention of the spirit may be expressed, and by which higher excellence may be attained. It possesses, in its inherent structure, that which will not suffer itself to be sacrificed, a chasteness, a purity which no scenic devices can heighten, though they may mar in effect. Its capabilities require merely the extension of the art whence forms are derived; its peculiar beauty is inexhaustible, like the varying expression of the human face. We must presume its real capability to have been unknown, seeing it has been made available to no just, adequate and distinctive principle. The energies of the *material* happen to be the primary constituents of the *architecture*. It needed, however, for the legitimate advance of art, that this stone should have received "original treatment;" it has, on the contrary, been subjected to bad imitation and defective arrangement. It was a new element of form and feature, with which the artist having, we had almost said, surreptitiously availed himself, has viewed neither in its true idea nor proper conception. We have a lofty alley way, the accumulation of slabs, and nothing more. Had the architect intended to give this stone a false expression he could not have done worse. But its chasteness of effect expresses the reality of its purity. The ceiling should have blended with it in colour of still deeper purity, and had the canopies within the chancel been worked in masonic style out of the same Caen stone, a sufficiently rich effect would have been produced. But all else is a burlesque. Doubtless there are those who would attribute to art what belongs to the stone. We have but stated our impression. It is a desecration of this beautiful stone to raise of it such a building as the Nassau Bank. When Charles V. viewed an edifice in Louvain, of this material, he remarked it was fit to lock up in a cabinet. Too pure to be marred, men must here set to work to cover it. Caen stone admits of coloured decoration beyond any material: its use is the salvation of Trinity Chapel. We regard its effect as preeminently spiritual, according, as it does, with the effects of the natural phenomena of light, to which the productions of architecture are peculiarly exposed, and which constitute a concomitant of distinctive beauty. Here it is positive beauty superseding design through the peculiar capability of the material. Its virtue is in its religious cast, in the blended light and shadow that it gives, the softening perspective it imparts to mouldings, without ever repeating the same expression, thus serving to distribute for itself a peculiar harmony; it is only to be regretted there are fewer projections which might allow it to throw the shadows of the perforated or extraneous features of the edifice on to the primal mass.

NOTES AND COMMENTS.

"Said or Sung."—The *Calendar* gives an exposition of these terms which upon the whole is correct. But as respects one thing, there is apparently a misunderstanding. *Chanting* is properly interpreted as, if not implied by the word *said*, yet quite within its meaning. And it is then remarked—

"That the framers of the Prayer Book practised according to our interpretation, we suppose there can be no doubt, and the principle is still recognized and acted upon in the Cathedral Service, where the Psalter and Prayers are chanted also. This interpretation, which seems to us free from all reasonable exception, renders the whole subject easy of comprehension, and reconciles all the various practices that have arisen in different times and places. The Cathedral, with its service *intoned* (chanted)—the rural Church with its ecclesiastical chants, and the Mission Congregation with its canticle, uncantilated, that is, merely read, are all within the letter and meaning of the Rubric."

Now we must dispute this last point; and it is one of practical importance. To merely *read* the Canticles—which, as their name imports, are *songs*—can under no circumstances, short of a physical disability to sing them, be at all "within the letter and meaning of the Rubric," which directs them to be "said or sung." The lowest meaning that can possibly be attached to its terms, in this case, is that they may be *said in monotone*—that they may be said in one sustained musical note. And this is not only the true theory, but the right practice. Nor was it, in England, to be confined to Cathedrals. One of the Injunctions of Elizabeth (the 49th) directs "that there be a modest and distinct song so used through all the parts of the Common Prayer, that the same may be as plainly understood as if it were read without singing." This, in fact, it is that constitutes the *canto fermo*, or *cantus planus*, or plain song of the Church, which was never intended to be confined to Cathedrals, but to extend to every public use of her Liturgy. It is a manner of using it which, in the words of Dr. Bisse, "gives a higher dignity, solemnity, and kind or degree of sanctity to Divine Worship, by separating music from all actions and interlocutions that are common and familiar;" as well as its being, in the case of the Canticles, that musical intonation which their character requires. But even to the Prayers does it also strictly apply. The Prayers are to be *said* in the same kind of *plain song*. For, as has been well pointed out to have prevailed in the Church of old—"The whole character of the service appears to have been that of singing, or more properly speaking, recitative—every thing being said, as said to God, in a solemn and prepared manner, with no idea of producing impression on the people as an audience, but of gathering their minds and voices together in speaking to One of great and wonderful terror and majesty. The voice of prayer was the voice of a monotone—a prolonged, supplicating, earnestly-crying voice, which was not exactly a *chant*, but something between a chant and reading." A very different thing, this, from the declamatory reading, or *preaching* of the Prayers, which is too prevalent in the present day; and which, let us hope, the discussion of the subject which the *Calendar* has thus judiciously begun may have the effect of improving; for if men had studied to find out one way more undevotional than another of uttering prayer, they could not well have hit upon one more to their purpose than that which is now esteemed to be so *classically* correct a style.

Unmercifulness of Church Etiquette, a Plea for Rubrical Relaxation.—One of our Low Church—which more frequently means *No*-Church—contemporaries finds fault with the Rev. Dr. Berrian, and "others his associates," for the "inexorable" spirit with which they regard and commend the requirements of the Rubric; propounding in this connection the strange observation, that the Church "which has such a great work to do" must not "be coupled with conditions that will make its first result the paralysis of death instead of the vigour of regeneration." An illogical sequence is first presented, and then captiously reasoned on. The purport of a remark made by Dr. Berrian is perversely rendered, and circumstances accumulated wherein full compliance with the Rubric is barely possible. Dr. Berrian regards, in the very remark had in view, the spirit in which the Rubric is enshrined; this perverter would represent him as demanding, under impossible conditions, compliance with the very letter of the law. We shall be tempted into no argument as to the authority on which every particle of the Rubric rests; simply affirming, that the several parts thereof are each a portion of the law of the Church, including all that is distinctive in respect to the administration of her ordinances; that so far as the provisions of the Rubric can be complied with, so far they are obligatory; and that where circumstances positively exclude this strict and literal fulfilment, they are yet to be held in honour, and their recognition made a distinguishing test of the fidelity of Church membership. What standing shall be allowed, then, to men who, claiming to be Churchmen, carp at the honest compliance with the formulas of the Church, and condemn as "intolerant" conduct the enforcement of the duty of their more general adoption and closer observance?

Congregational Singing.—We might have supposed the Congregationalists as a body would have been true to their social name in the matter of divine worship; but it appears otherwise. The following is from a new work, "*The Philosophy of Sectarianism*," by a Sectarian, to which we attach no value beyond the truth of some of its sketches of the characteristics of various denominations, such as are derived not from opinion but observation:

> It "is a lamentation, and for a lamentation," that leaving the will of God revealed in his word, and following "the customs of the churches," modern Congregationalists should banish congregational singing, and grieve the Holy Spirit, not only by supplanting "the word of Christ" with the effusions of unsanctified genius, but by stopping the mouths and silencing the voices of a worshipping assembly, who must arise, face about to, and hear the choir "chanting away to the praise and glory of themselves."

As to the execution of these refined and exclusive choirs, the following is narrated:

> The late Sears C. Walker, in company with Dungleson and Bache of the Coast Survey, speaking of New England psalmody,
> "Countless seraphs bow before thy throne,"
> Countless ser—ar—aphs, countless ser—ar—er—er—aphs,
> Bow—wow—wow before, &c.
> observed, "I never heard that before. It must be one of the *dogmas* of the church." "Yes," said Bache, "it is in that *category*."

Sacrilege.—The Church of St. John the Evangelist, in Stockport, Columbia county, was broken into one night last week, and property valued at $200 taken away. The thieves effected an entrance through the vestry-room window, having first tried in vain to force the door. There were stolen a crimson velvet altar cloth, heavily trimmed with bullion; a fine white linen communion cloth, with ecclesiastical emblems inwoven; four surplices, one being a circular surplice; two scarfs; several yards of black broadcloth; several costly bookmarks; linen coverings for desk, pulpit, and altar; and other things of smaller value. These articles were all of superior quality; many of them had been imported from England, and were the gifts of noble-hearted Churchmen and Churchwomen, the most of whom have since removed to other parishes. The vestry, we understand, will spare no effort to detect the authors of this outrage.

For The Churchman.

ARCHITECTURAL DETAILS OF TRINITY CHAPEL.

Your readers must be already aware, that in your architectural notice of this important building, you have ventured to take a different course from that too frequently adopted by contemporaries, and have not been pleased to express your admiration, in vague terms of vapid praise, of a building whose position in this city among our churches of necessity gives it a prominent rank. In order to do really good service to Art, and through Art promote the highest interests of Religion, something more than is usual must be said when you are called upon to notice the churches that are being built around us. We must appeal to a man's judgment, and give him reason for our praise or blame, before we can expect him to be benefitted by our criticism. We can readily believe this independent position may be very distasteful in some quarters, but a hearty desire to promote, to the extent of our ability, a growing taste for Ecclesiology and Church Architecture, impel us to examine the structure erected in God's honour with a steady view to those principles which promote the just appreciation of all true art. We deny not to Trinity Chapel the possession of certain beauties. Its interior is lofty and imposing, the workmanship throughout is excellent, the details in many instances conceived in the genuine spirit of the old school; but we look in vain for that indescribable pervading, living, breathing expression which in course of investigation we not only find in buildings of mediæval erection, but in the everyday specimens which in the mother country command our notice. We are not among the number of those that consider the English school of Pointed architecture the perfection of the Gothic type; neither do we for one moment desire to see among ourselves dull, stupid copies (for all copies shine with but a reflected light) of English churches; but we do wish to see among our churches a recognition of some directing principle, either ecclesiological or æsthetical, or both. Examine the chancel of Trinity Chapel by the first of these principles, and according to all its recognized rules Ecclesiology has been set at defiance—singers, and female singers too, in seats behind the clergy may be a convenient arrangement, but it has taken many centuries to make the discovery, and probably is valued accordingly. Look, too, at the Church merely as a work of Art. What man is there who has studied ancient examples,—what lad is there who has examined his Britton, or Carter, or Pugin, or Brandon, but in a moment turns not away in sadness from the thin, insipid, "shallow flippery of the canopy work?" What a chance, too, is lost in the ceiling—how weak the timber of nave-roof—how clumsy the combination of those in Chancel. Let us examine the exterior. Mark well the front. See its deeply moulded doorway spoilt, utterly spoilt, by two features—first, the altogether unusual and unartistic manner in which the "double doorway" is managed, without central pillar, or group of pillars, as in Beverly, or York, or Litchfield; and, secondly, the insignificant gable, with the gilded emblem of the Trinity in its tympanum. Here was an opportunity lost in which an artist would have revelled. Better far that its apex should have stood boldly in front of the diminutive rose window above, than that it should have subsided into its present unaspiring commonplaceness. On either side of this door two buttresses, the exact counterparts of those at the angles, terminate at the same level, when, by carrying them two or three stages higher, increased strength to gable wall, and a variety and playfulness of light and shadow in the front, could be obtained. In vain have we tried to discover the use of a weather-moulding to protect the upper half of the rose window from rain, while the same moulding is continued round its lower half for no other reason than to prevent its free escape. The gable wing is preposterously heavy, and the singular blocked eaves-cornice of side elevation have neither authority nor beauty to recommend them. Of the porch on the East front we cannot allow ourselves to say more, than that, by a strange coincidence, the worst feature of the whole building should have in it a doorway of most uncommon merit.

For The Churchman.

MISSIONARY FIELD IN SOUTH AMERICA.

Rio de Janeiro, Brazil,
20th March, 1855.

To the Bishops and Clergy of the Protestant Episcopal Church in the United States:

The undersigned begs leave most respectfully to call your attention to the vast field lying open through the length and breadth of this empire for Missionary labours, and the rich harvest that would be gathered in by the reapers if they would but stretch forth their sickles.

While the faithful Missionary has penetrated into Africa, carrying the blessed light of the Gospel to the lowest races of mankind, and while a hundred lonely islands raising their leafy banks from the bosom of the sea have their holy teachers, this vast empire has failed to attract to its shores a single Messenger bringing the glad tidings of "Glory to God in the highest, and on earth, peace, goodwill towards men."

There is here a work to be done, and fruit to be gathered in, such as perhaps never waited on Missionary labours. There are several millions of educated people, impressible, and open to sound religious convictions, and upon whom the truth of the Gospel could not fail to work a deep and lasting change.

The Romish Church has ceased to exert on them any influence of importance. Its fountains and streams are shaded and darkened by impurities which none can fail to see and appreciate. Pure and holy men of God are alone wanted to step in and point out the way of salvation, and teach the true faith as it is found in Jesus, in order to lead thousands to his fold.

The Constitution of Brazil guarantees freedom of religious opinions to all, and interposes no obstacles to their free propagation and the circulation of the Bible and tracts, of which the undersigned has distributed some hundreds during the last five years.

The object of the present circular being merely to call your attention generally to the great importance of this field for Missionary labours, the writer does not, at this time, think it necessary to enter into details, but will always be most happy to furnish them, should attention be awakened toward this country.

In the earnest hope that the dawn of that day hangs not very far down in the east, when the great Shepherd of souls will send forth his faithful band of reapers throughout this country; and that when the proper time comes, and means can be found, you will think of the work to be done here; and that God's blessing may attend the undertaking, and that the saying may be speedily fulfilled that "the Christian religion is the religion for the whole world," and holding his feeble efforts at your disposal here, the undersigned begs leave to subscribe himself,

Very respectfully yours,
Nathaniel Sands.

Expense, &c., of English Chapels Abroad.—A return moved for by Mr. Wise, M. P., shows that in the year 1853 there were advanced by the Treasury to foreign Consuls £5,758 for the expenses of chaplains and chapels abroad, against £6,798 in 1852; £1,085 for the building and repair of new chapels at Bahia and Pernambuco; £28 for the expenses of hospitals at Madeira and Oporto; and for the expenses of burial-grounds, *nil*. The expense of burial-grounds amounted to £100 in 1849, and in 1852 to £5 7s. 9d. only. In many years nothing seems to have been spent under this head. The contributions of the English Government toward the expenses of churches and chaplains in China, amounted in 1852 to £15, (against £498 in 1851,) and for the building and repair of churches to *nil*, although £2,579 was expended for this purpose in the years 1849 and 1850. The expenses of chapels, chaplains, and burial-grounds, in connexion with Her Majesty's embassies and missions abroad, (not included in the foregoing return,) amounted in 1853 to £1,385, against £1,252 in 1852, and £985 in 1851. This last return includes the expenses of embassies at the Courts of Athens, Constantinople, Copenhagen, Naples, Paris, Turin, and Vienna.

Convince a wise man of his error, and he will thank you: convince a fool, and he may insult you.

The Pekin Gazette.—The official gazette of Pekin may be counted among the organs of the administration. Nothing can be printed which has not been presented to the Emperor, or which does not proceed from the Emperor himself; the editors would not dare to add or change anything, but under penalty of the severest punishment. This *Pekin Gazette* is printed every day, in the form of a pamphlet, and contains sixty or seventy pages. The subscription to it does not amount to more than twelve francs a year; and it is a most interesting collection, and very useful in making one acquainted with the Chinese empire. It gives a sketch of public affairs and remarkable events; the memorials and petitions presented to the Emperor, and his answers to them; his instructions to the mandarins and the people; the judicial proceedings, with the principal condemnations and the pardons granted by the Emperor; and also a summary of the deliberations of the sovereign courts. The principal articles and all the public documents are reprinted in the official gazettes of the provinces.—*Huc's Chinese Empire.*

ADVERTISEMENTS.

LET THIS BE YOUR GUIDE:
LIST OF PRICES OF $200,000 WORTH OF SPLENDID ENGLISH Carpets at HIRAM ANDERSON'S, No. 99 Bowery.
Ten Spacious Sales Rooms, viz:
ENGLISH MEDALLION BORDERED CARPETS.
ENGLISH VELVET CARPETS, 10s. 11s. per yard.
ENGLISH TAPESTRY BRUSSELS, 7s. 8s. 9s. per yard.
ENGLISH THREE-PLY CARPETS, 7s. 8s. per yard.
ENGLISH INGRAIN CARPETS, 5s. 5s. 6d. per yard.
50,000 YDS. AMERICAN INGRAIN CARPETS, 3s. 4s. 4s. 6d. per yd.
20,000 YDS. FLOOR OIL CLOTH, 2s. 6d. 3s. and 4s. per yard.
ap 26-3m5p

SELLING OFF.
$150,000 WORTH OF CARPETINGS AT LORD & TAYLOR'S, in order to make room for our new importations. Call while the assortment is perfect,
GRAND STREET, CORNER OF CHRYSTIE. ap26-4t5p

ELEGANT PARLOR PAPERS.—SUTPHEN & BREED, Importers, Manufacturers, and Jobbers, of Wall Papers, at their new and spacious warehouse, No. 404 Broadway, are now receiving, and will continue to receive by various vessels arriving throughout the season, the latest and most attractive novelties which European skill can produce in the line of Plain, Gold, and Velvet Decorative Wall Papers. Those about to adorn the walls of their dwellings neatly and cheaply, or with very rich and elaborate hangings, adapted to Cottage, Hall, or Palace, are invited to call and examine this rich and attractive stock. Prices shall be made low, and all contracts shall be executed with promptness and artistic skill.
☞ Merchants and Dealers in Paper Hangings throughout city or country, will find here one of the largest and most desirable stocks of Medium and Low priced American goods ever exhibited in this market, at low prices and on liberal credits. ap5-3m5p

PAPER HANGINGS, WHOLESALE AND RETAIL.
THOMAS FAYE & CO., Nos. 256 and 257 Broadway (directly opposite the City Hall, New York), have constantly on hand, a full stock of FRENCH and AMERICAN PAPER HANGINGS, BORDERS, FIREBOARD PRINTS, CURTAIN PAPERS, BED TESTERS, STATUES, LANDSCAPES, &c., &c., of every style known to the Trade.
Merchants laying in their stocks can buy from the first hands, as we manufacture largely, and import direct from the French manufacturers, for whom we are Sole Agents in the United States.
OUR RETAIL DEPARTMENT
comprises the richest style of Decorations. Special importations made when desired, from our splendid selection of samples.
Artistic Paper Hangers sent to any part of the United States.
THOMAS FAYE & CO., Nos. 256 and 257 Broadway,
[Directly opposite the City Hall, New York.] m29-6m5p

CABINET FURNITURE OF EVERY DESCRIPTION can be obtained at the Warerooms of the subscriber at as low prices as at any other establishment in New York. Parties desiring furniture of any kind, can be supplied by calling at 225 Bowery, between Stanton and Rivington streets. Furniture made to order.
m29-6m5p WM. H. VANDERHOOF.

To the Clergy and Community in General!
REPLATING.
COMMUNION WARE, TEA SETS, PITCHERS, AND EVERY DEscription of Old Ware replated and warranted.
N. B.—A full assortment of Communion Sets, and every article appertaining to Church Service, of superior style and finish, constantly on hand at the Manhattan Plate Company, near Houston street, 267 Bowery. m22-3m5p

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

MACARONI.
HECKER & BROTHER have now for sale at the Croton Mills, Cherry street, New York, Macaroni of their own manufacture, which for delicacy of flavor, and superiority in other respects over the imported article, recommends itself at once for family use. Put up in boxes of 25 pounds each. A discount allowed to purchasers of ten or twenty boxes. m1-tf

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience.
☞ Also, by permission, manufacturers of Major Searle's (U.S.A.) Traveling Invalid Chair.
Fashionable Cabinet Furniture made to order.
oct14-1y-5 M. W. KING, W. H. HALLICK.

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.
Silver warranted sterling. Sep23-1y-5

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationary and Fancy Articles. 661 Broadway, opposite Bond street.
Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

STEAM BOOK AND JOB PRINTING.
JOHN A. GRAY, 95 AND 97 CLIFF STREET, COR. OF FRANKFORT street, New York, employs ONE HUNDRED AND FIFTY HANDS, EIGHTEEN PRESSES, large fonts of plain, and over FOUR HUNDRED VARIETIES OF JOB TYPE. Can print the largest Book or Newspaper, or the minutest Card or Label, Plain or Colored, in the CHEAPEST, BEST, and SPEEDIEST manner.
☞ Special attention given to GENERAL JOB WORK, and to PUBLISHERS' PRESSWORK JOHN A. GRAY,
oct14-tf-5 95 and 97 Cliff street, N. Y.

WILLIAM PERRIGO, Manufacturer of Iron and Cottage Bedsteads, Extension Tables, and all kinds of Cabinet furniture, —also a large assortment of Office and Library furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

B. W. MERIAM, at No. 343 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for port rails.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street. je3-1y-5h

THOMAS COFFEE, MODELLER, PLASTERER AND COMPOSITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Fowlers, Rosetts, Capitals, and all other kinds of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, five doors above Broome street, New York
Watches of every description carefully repaired. je10-1y-5

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c
No. 379 Broadway, corner White street, New York
G. P. PETERSON.
G. S. HUMPHREY. ap29-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms 57 Bowery, between Walker and Bayard streets. Case made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-5-1

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27-1y-5p

SCULPTURE.—S. Swezey, SCULPTOR AND DESIGNER IN Monuments, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond-street, N.Y.
AARON WRIGHT [my27-1-5] BENJ. F. BAILEY

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.
R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c. For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

LITERATURE.

Visits to European Celebrities. By W. B. Sprague, D. D. Boston: Gould & Lincoln.

This is a volume of interesting gossip. Dr. Sprague appears to have had unusual opportunities of getting access to "European Celebrities." He would almost seem, indeed, to have gone all the way twice to Europe for the express purpose of seeing as many of them as he could. They were evidently "the lions" of his travels on each occasion. He confesses as much. "In both visits," he says, "especially the latter, I was more interested to see *men* than *things;* and I not only made the acquaintance, as far as I could, of distinguished individuals as they came in my way, but sometimes made circuitous routes in order to secure to myself this gratification. It was my uniform custom," he adds, "after every such interview, to take copious memoranda of the conversation, including an account of the individual's appearance and manners—in short, defining, as well as I could, the whole impression which his physical, intellectual, and moral man had upon me." We are far from condemning such curiosity—though it may sometimes be carried too far; and we know that there is an impression in England, that some American travellers *have* carried it much too far, not only in their way of going about it, but in the use they have afterwards made of the intercourse they have enjoyed. Several English literary "Celebrities" have complained bitterly of it; and we have heard of some others even who, on that account, not only entertained a prejudice against American introductions, but at one time almost refused to receive them. We do not say that Dr. Sprague has exactly abused the privileges of the social and domestic converse in which he was permitted to participate, but we do question the propriety and fairness, as a habit, of getting into the private society of men and women of note, and obtaining all there is to be learned of and from them, under the guise of personal regard, with the premeditated, though concealed object of relating it to the world. Dr. Sprague, it is true, says he was importuned to make his private memoranda public. 'On my return from my second tour," he observes, "I was requested by several persons, who were aware of the extent to which I had gone in recording these personal details, to compile from them a series of sketches, to be submitted to the public eye; but while, for several reasons, I had no disposition to engage in such an enterprize, the decisive consideration against it was, that the individuals were then all living, and I had reason to believe there were some among them whose delicacy might be wounded by what they would regard as, at least, a premature publication. The consequence was, that my notes lay buried in my diary for more than fifteen years; nor would they have been exhumed at this time, if nearly all their subjects had not passed away." There is certainly a reasonable excuse in this last recorded circumstance. He would not have made these chatty communications if "nearly all their subjects had not passed away." They themselves, therefore, are beyond annoyance. Whether, or not, there are sensitive friends and relatives left behind, whom some of the remarks, keenly personal as they are, may annoy, is another question.

But we will adduce, very briefly, a case which does not come under the plea put forth. The author visits Oxford. He is *curious* to see Dr. Pusey. It could be nothing but curiosity—we had almost said *idle* curiosity; for he, a Sectarian, could have no fellow-feeling with a high Anglo-Catholic Churchman. Dr. Sprague and Dr. Pusey are, in many respects, and certainly in all ecclesiastical respects, almost the antipodes of each other. What could he possibly want with one whose character, principles, and objects, in what they both professed to be the great business of their lives, were so utterly at variance with his own? There could be no sympathy—there could be no friendly converse—unless the all-engrossing subject with them both was altogether ignored. But let us give his account of their interview:

> Sometime in the course of the day, I called at Dr. Pusey's door, having a letter of introduction to him from Professor Tholuck; but he sent me word by the servant that he could not consistently see company, on account of its being Good Friday, but would be happy to see me the next day. I then called upon Dr. Macbride, a professor in one of the colleges, and the author of a learned work called the "*Diatesseron;*" to whom also I had an introductory letter. *He* had no scruples about receiving me; and I found him an exceedingly agreeable, whole-souled, and intelligent man. When he ascertained that my visit at Oxford was limited to a day or two, he said that I ought to be making the best of my time, and immediately put on his gown, and walked with me to show me the most curious and venerable of the colleges. I found that he had no sympathy with the extreme party, of which Dr. Pusey was then coming out as a leader, though he thought Dr. Hampden had gone too far in his Bampton Lectures, which had appeared a short time before, and were the subject of animadversion or discussion in almost every circle. Dr. Macbride spoke, as Dr. Gregory had done before him, with great respect and affection of Bishop M'Ilvaine, and said that he knew no man who possessed qualities to grace the Episcopate more than he.
>
> I went the next day, notwithstanding it was the Saturday after Good Friday, to call upon Dr. Pusey. He seemed to me to be not much more than forty years old. He was small every way—being both very short and very lean; was exceedingly grave in his manner, and much disposed to serious conversation. As he knew I had just come from Germany, he had many inquiries to make in respect to the result of my observations on the religious state of things there, though I quickly found that he knew much more about it than I did. If I had been obliged to make up my mind concerning him merely from his appearance in that interview, which lasted not more than half an hour, I should have been at a loss whether he was some great revival man, like Nettleton, in one of his most devout moods, or whether he was wearing the mantle of some monk, and walking in the light of the dark ages. He was, however, very civil, and invited me to dine with him; and when I told him I must leave at two o'clock, he kindly proposed to anticipate the usual dinner-hour for my accommodation. This was several years before he reached the point of his greatest notoriety; but the leaven was then at work, and I doubt whether anything has occurred since, that was not prophesied of, at that time, by some who had the best opportunity of estimating his religious tendencies.

Here, then, we have an apt illustration of what we have been hinting at. Dr. Pusey, with true religious propriety, "could not consistently see company, on account of its being Good Friday." It was his Church's greatest Fast—the most solemn of all the days of the Christian Year. But Dr. Sprague cared for none of this; and so he betakes himself to one that cared almost as little as himself. "Birds of a feather *will* flock together;" and there can be no manner of objection. But with "birds *not* of a feather," it is quite another thing. As to Dr. Macbride—though *not* "a professor in one of the colleges;" that is altogether a mistake; but the Head of one of the Halls, and therefore *professedly* a Churchman—"*he* had no scruples about receiving me." And this, however inconsistent and unfaithful it might be, evidently recommends him to our anti-Church Doctor. "Author of a learned work"—"exceedingly agreeable"—"whole-souled"—"intelligent"—such are his praises of one who found his way to his Church-hating heart by this little bit of slight, not to say perfidy, to his own Church; while the one who showed his consistency and his good faith as a Churchman, he can only coldly commend as "very civil," while he holds him up as "small in every way"—"very short and very lean"—which is not, strictly speaking, the case—"exceedingly grave in his manners," of questionable "religious tendencies," and whom he was inclined to suspect of "wearing the mantle of some monk," and of "walking in the light of the dark ages." Dr. Sprague, however, knew all this before. It was Dr. Pusey's notability as just such a character as this, in his estimation, which had excited his *curiosity* to see him, and talk with him. He sought the acquaintance of the Oxford Divine, therefore, with a low, grovelling motive. He wanted to know him, not from any sympathy, not from any respect, not from any wish to be instructed, or edified, or benefitted in any way, but only to look at, and to talk with, and to enable him to write about him, as one of the great "European Celebrities" of the day. And this we do not hesitate to pronounce altogether unworthy.

Another instance of our American Doctor's "Paul-Pryism," is his visit to Mr. Bickersteth, which is thus related:

> Through the kindness of Dr. Singer, a distinguished clergyman, and Fellow of Trinity College, Dublin, I was invited to a public breakfast—an annual occasion, I believe—at which were to be present a very large number of the Irish Episcopal clergy. I accepted the invitation, and I believe I was the only person present who was not an Episcopalian—indeed, I was assured that I might reckon my being invited as, if not absolutely anomalous, at least a mark of unwonted civility.
>
> The number of ministers present at the breakfast was about three hundred; and the greater part of them, I understood, were truly evangelical and devout men. The breakfast proper was quickly despatched, and then came the intellectual, theological, and ecclesiastical repast, which was, of course, the great attraction of the morning. It had been before announced that Mr. Bickersteth was to be present, and make an address; and I was happy to find that he was actually on the spot.
>
> The service, after breakfast, was introduced by an appropriate and apparently an extemporaneous prayer from an elderly clergyman, during which there were frequent responses of *Amen*, somewhat after the manner of a Methodist meeting, though without any tendency to irregularity. When the prayer was closed, Mr. Bickersteth, who seemed to be a man of about forty-five, and looking somewhat like my friend Dr. Lowell, of Boston, arose and commenced his address; though, finding that the chandelier prevented his being seen by a portion of the audience, he soon took his seat, and proceeded to speak in a sitting posture. He began by referring to the "breaking up of the times," and testifying of the deep sympathy which the English clergy felt with their Irish brethren in their then afflicted state. He spoke of the great privilege of suffering for Christ, and of the honour of being ambassadors for Christ, and quoted a remark of Bradford the martyr, when in prison—"How thankful ought we to be, that though we are sinners, yet these sufferings are not so much for our sins as for the glory of our Master." He expressed his doubts whether ministers dwell enough now on the extent of God's love. He expatiated on the importance of adhering to the doctrines and discipline of the Established Church, and the danger of encountering Papists on general ground, rather than on *Church of England* ground; while yet he acknowledged there was danger also from the opposite extreme. He remarked that Satan prevails more by our divisions than by our outward sufferings; and that the cause of all division is seeking to exalt ourselves—the cause of all true spiritual union is seeking to exalt Christ. The redeemed cry with *one* voice, "Worthy is the Lamb," &c. He went on substantially as follows: "It is of great importance, not only to adhere very closely to the Word of God, but to attach a due relative value to the different parts of Scripture. There are three evils which the Church now has to contend with—Popery, Infidelity, and Democracy. *Popery* ought to be thoroughly understood, especially by ministers; for they must necessarily have much to do with it. There is a leaven of it in our own Church—witness certain tracts, called 'Tracts for the Times,' published at Oxford. As to *Infidelity*, there are said to be thirty congregations of Infidels," [I am not sure whether he said in London or in England,] "who meet every Sabbath to hear infidel lectures—the spirit of neologianism is at the bottom of it—witness what has lately came out in the case of Dr. Hampden. And then, there is *Democracy*, exalting the power of the people, and throwing off all restraint. Dissent has a tendency to foster this, and hence many of our dissenting brethren have become politicians, and lost their spirituality. The Church of England is to be regarded as the grand bulwark against all these evils. It is important, in contending against one of them, not to lose sight of either of the others, but meet them all together.

Our author reports more of Mr. Bickersteth's address; but this may suffice. And surely there is in it quite enough to show, that he, an American Presbyterian, could have no business at such a breakfast. Why, he was there in the light, if not of a "traitor," at least "an enemy in the camp." For what could he care about "the importance of adhering to the doctrine and discipline of the Established Church"—what of "the danger of encountering Papists on general ground, rather than on *Church of England* ground"—or how could he think of that Church as "one of the great bulwarks" of the Protestant Faith? Why, to admit anything of this, would be his own severest condemnation.

Still, though we have spoken our mind thus freely, and in some respects not favourably, of the book, we are yet as free to say of it, as a literary trifle, that it has much in it to entertain, and even to inform; and that there is a large class of readers to whom it will be highly attractive.

The Young Man Advised; or, Illustrations and Confirmations of Some of the Chief Historical Facts of the Bible. By E. O. Haven, D. D. New York: Carlton & Phillips.

Though the Bible be its own interpreter, and stands in need of no confirming testimony to heighten its divine authority, or link its teaching to man's temporal interests and eternal destiny, every age and clime, and people and tongue, the experience alike of individuals and of nations, serves to heighten its significance and demonstrate incontrovertibly its truth. Each succeeding age becomes richer in the treasury of facts, which else confused and incongruous, become, under the light of the inspired record, harmonious in themselves, and indicative of that providence that runs through the ages, causing nations of men, consciously or unconsciously, to work out the designs of that Ruler to whom a thousand years, in the formation and development of events to His unshaken and predetermined purposes, are as a day. In all the changes and chances, spiritual and physical, which have transpired in the last eighteen hundred years—years that have witnessed the breaking in pieces of a diadem that encircled the globe, and the transfer of a sceptre that, grasped by Roman hands, ruled the world—that have seen inland nations forcing their way, irrespective of all former customs and patriarchal habits, to the sea—that have seen the enervate Ottoman sweeping with scimitar and flame over Europe, and Mahomet, the apostle of a new religion, become the lord of Eastern Asia,—these years, in which the star that rose in the East, and the cross emblazoned on the banners of Constantine, have passed the Bosphorean Sea to rule ascendant in the Western horizon—these years have witnessed the continuation of the Church which Christ purchased with His own blood, evincing at each successive epoch yet more surprising evidence of the virtue of its ordinances and the heavenly favour vouchsafed to it. Scientific research, which timorous souls dared not resort to for an armory with which to repel the heathenish and infidel attacks of haters of the light, now, by the confession of those who dreaded it, befriends the truth of Gospel revelation by every principle it develops, by every elemental basis it exposes. Now has come the age of practical progress, when in the increase of knowledge the very windows of heaven are opened, the very foundations of earth unbared; and like the covenanted Ark, the sacred and saving Word of Heaven floats high above the surrounding floods in which unbelieving souls are whelmed and confounded. The results of the explorations, amid the ruined cities of ancient time, are, perhaps, of all others the most remarkable; the buried ages reappear, and we dwell once more amid the shepherd kings, become intimate with their social customs, and share in the successive events that chequered national and individual life within the narrow bounds of the valley of the Nile. The book, the title of which has suggested these remarks, takes up this topic in its special bearings; it appears rather as the portal, inviting the beholder to further investigation, than the fair domain lying beyond, of which, however, we fail not to catch attractive glances. The following as to the traditions which corroborate the Deluge:

> The Assyrians had a very exact account of the deluge, in which they state that the tenth man in descent from the first was saved in an ark, which rested finally at Armenia. Berosus preserves the name Noah, and of his sons Shem, Ham, and Japhet.
>
> The ancient Persians have a similar tradition. Zoroaster is said to have affirmed that the deluge was occasioned by the wickedness of a person called Malsus; and the Persians now pretend to designate a place where the waters gushed from the earth. A poem, called Bagavat, written in the language of Hindostan, centuries before Christ, has a similar account. The description of it is strikingly similar to that given by Moses.
>
> There is also a Chinese tradition to the same effect. They believe the earth to have been wholly covered with water, flowing abundantly, then subsiding, and separating the higher from the lower age of mankind.
>
> The ancient Egyptians do not seem to have overlooked the stupendous fact. Their Osiris, who seems to have been Noah, according to Plutarch, entered an ark on the seventeenth of the month Athyr, corresponding exactly with the Hebrew account.
>
> The story of Deucalion's deluge is familiar to every classical scholar. Of him, Philo, an Alexandrian Jew, well states: "The Grecians call him Deucalion, but the Chaldeans style him Noah, in whose time the great deluge occurred."
>
> Plutarch, a Grecian writer after Christ, mentions a tradition, that Deucalion sent out a dove from the vessel, to explore the waste of waters.
>
> It is very remarkable that many nations that have been shut off, till lately, from intercourse with others from time immemorial, have preserved such traditions. The natives of the Sandwich Islands, and the New-Zealanders, both when visited, had such traditions. The Peruvians, Mexicans, and North American Indians, had similar traditions.
>
> It has been attempted to account for these traditions by supposing many local deluges in ancient times; but this is very unphilosophical, begging the question, and multiplying difficulties. No candid mind can resist the influence of these traditions, nor deny that on the supposition of a universal deluge, like that described in the Bible, in the infancy of the world, these distorted and yet agreeing traditions are what might have been anticipated. We do not adduce them as a demonstration, but as valuable subsidiary evidence.
>
> Now it is a striking fact that *an ark* has been held in great veneration in some of the most wide-spread systems of worship. This was true in the worship of Osiris in Egypt, of Adonis in various countries, of Bacchus and Ceres in Rome; and, to the astonishment of scholars, this same mysterious veneration of the ark has been detected among the Mexicans, North American Indians, and South Sea islanders.

This as to the Trinity:

> It would seem also that the triads of gods, in various systems of prevalent heathen worship, have arisen from the deification of Noah's three sons, who, confounded with Adam's three sons, came to be looked upon as the three great tutelar divinities of men. The one, Cain or Ham, was regarded as an unpropitious or gloomy god. Hence we have, says Howitt in his Priestcraft, in all pagan mythologies a triad of principal gods. In the Greek, Jupiter, Neptune, and Pluto; in the Hindoo, Brahma, Vishnu, and Siva; in the Egyptian, Osiris, Horus, and Typhon, one of whom, in each case, is a divinity of a dark nature, like Cain or Ham. The Persians had their Ormuzd, Mithrad, and Ahriman; the Syrians their Merinnus, Azis, and Ares; the Canaanites their Baal-Shelisha, or self-triplicated Baal; the Goths their Odin, Vilo, and Ve, who are described as the three sons of the mysterious cow, a symbol of the ark; the Jakutha Tartars their Artagon, Schugo-tengon, and Tanguru—the last, even in name, the Tangu-tangu of the Peruvians: for this singular fact stops not with the great primitive nations; it extends itself to all others, even to those discovered in modern times. Like China and Japan, the Peruvians were found, on the discovery of America, to have their triads, Apemiti, Churunti, and Intiquoqe, or the father-sun, brother-sun, and son-sun. The Mexicans had also their Mexilli, Haloc, and Tercallipuca, the last the god of repentance. The New-Zealanders believe that three gods made the first man and the first woman from the man's rib; and their general term for love is Eve. The Otaheitans had a similar idea.

This book will be thus found to possess some striking points of remark, which we could have hoped, in view of the mass of interesting material at command, would have been more numerous. It is undoubtedly, so far as it goes, "the Young Man Advised;" we only wish the author had gone farther and generalized less.

The American Debater: Being a Plain Exposition of the Principles and Practice of Public Debate. By James N. McElligott, D. D. New York: Ivison & Phinney.

This work is to be distinguished from one on Elocution, the proper principles of which can never be fairly subjects of mere mental comprehension. This concerns rather the method of thought and mode of expression, with a view to qualify any likely to be called to take part in deliberative assembly to reason rightly and justly, thus relating either to extemporaneous speaking or prepared discourse. A very true remark is made in respect to the former, namely, that many a man who has a complete mastery of his subject, and who, in the retirement of his study, would readily clothe his thoughts upon it in appropriate and even elegant language, finds in the mere presence of a numerous audience an overpowering cause of derangement in his ideas, and a consequent inability to deliver a connected discourse. This result is sometimes experienced from the presence of particular individuals whom we dread as critics, sometimes from a contemptuous bearing in our opponents. A striking instance of this kind is recorded of Lord Erskine. In the commencement of his maiden speech in the House of Commons, "Pitt," says Croly in his Life of George IV., "evidently intending to reply, sat with pen and paper in his hand, prepared to catch the arguments of his formidable adversary. He wrote a word or two. Erskine proceeded; but, with every additional sentence, Pitt's attention to the paper relaxed, his look became more careless, and he obviously began to think the orator less and less worthy of his attention. At length, while every eye in the House was fixed upon him, with a contemptuous smile he dashed the pen through the paper, and flung them on the floor. Erskine never recovered from this expression of disdain; his voice faltered, he struggled through the remainder of his speech, and sank into his seat dispirited."

The parlimentary rules which by common consent govern associations of whatever character, with the acknowledged order of debate, are here summarily presented, together with the forms of constitution for a literary and debating society. More practical and useful information will, however, be acquired by sharing in the business or observing closely the forms adopted in the deliberations of organized bodies. More space should have been afforded to the exposition of the positions to be taken by the several speakers, on the subjects of what is styled "Debate in Outline." The consequence of any departure from the position assumed in course of reasoning, and the effect both of allowing too loose or too contracted significance to terms, the source of one-half of existing errors, might then have been very effectually demonstrated.

The Philosophy of Sectarianism. By the Rev. Alex. Blakie. Boston: Phillips, Sampson & Co. 1855.

This purports to be a classified view of the Christian sects in the United States, with notices of their progress and tendencies, illustrated by historical facts and anecdotes. It is far easier, we may remark, to sketch off the special characteristics of the diverse sects scattered throughout this country, than to indicate the character and extent of influence they severally and mutually impart, amidst their own peculiar communities, and to society at large. Adopting the aphorism, "Order is Heaven's first law," which has a deeper meaning than most men conjecture, and desirous of scientific nomenclature as the only mode of bringing order out of confusion, the author resolves whatever he chooses to denominate as sectarianism under three forms of government, these forms simple or compound, embracing the whole, and giving character to doctrine, viz.: Prelacy, Presbyterianism, and Congregationalism.

He thus speaks of Congregationalism as a practical principle:

> As under the social compact, they deny the validity of synodical authority, and are destitute of courts of review and appeal; so every society may do what is right in its own eyes. True, by so acting, they may lose fellowship, but what of that? Each segregation is, in its own opinion, a perfect church; and whatever be their creeds—whether believers in the Trinity or not; whether believing, with the Rev. Professor Park, "that original sin is not sin," or with Dr. Edward Beecher, "that mankind sinned before they were mankind;" whether Destructionists or Restorationists; whether they belong to "the exercise," "the taste," or "the new schemes;" to "the old" or to "the new schools"—they are all alike ready to maintain, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these," and to inform the world of "the *inappreciable* worth of Congregationalism." In the mean time even the very "Orthodox" have wandered so far from their "ground plan," that the question, "What is New England theology?" after years of inquiry and discussion, has received by the labours of learned doctors, editors, and professors, (as may be seen in the Puritan Recorder and Congregationalist for 1852, and subsequently,) as yet, no satisfactory solution.

As to the view of Baptism among the Baptists, we have this unique summary:

> Imagination, among Baptists, associates the operation of the Spirit, in this work, in our souls, with the prediction that "the Son of man must be three days and three nights in the heart of the earth," laid on a dry rock, in the tomb of Joseph. This operation of mind, under this order and division of faith, finds the true representation of such a spiritual burial, or planting, or crucifixion, (regeneration being taught and represented by each of these figures,) only in a total submersion of the body, for a period varying from a single moment to the time necessary to lay on hands and pray.

The Congregational regard had to the Lord's Supper is thus treated:

> In relation to the use of a table in this ordinance, and the sitting posture which it implies, between Presbyterians and others there has always existed a debate. In the Westminster Assembly, "the Independents occupied them no less than *three weeks* in debating the point of sitting at the communion table. The unhappy Independents would mangle that sacrament. No catechizing nor preparation before; no thanksgiving after; no sacramental doctrine nor chapters in the day of celebration; no coming up to any table, but a carrying of the elements to all in their seats athwart the church." This manner of carrying the elements to all in their seats, instead of all as "one bread" surrounding the sacramental board, has grown, as a matter of choice, among all those who *believe too little*, until it now might, instead of being called "the Lord's table," be called the modern hand-about.

The following is a truth:

> Placed by a bishop, at the request of a parish, over a church, an Episcopal clergyman usually maintains a conservative dignity which often contrasts strongly with the dependent condition of many Congregational ministers, and has in some of its best points of view a healthful influence on social relations, ecclesiastical and domestic.

The Presbyterians, on the other hand, are lauded for calling "no man Rabbi," and that with them no "succession" and no "agency" conveys the power to teach. Yet the inspired charge of Christ to His Apostles was, "These things commit thou to *faithful* men who shall be *able* to teach others also," than which our Bishops demand no more.

A rich though brief chapter is on the subject of Revivals, to which, with Methodists, poetry so well contributes:

> "I rode on the sky,
> Freely justified I,
> Nor did envy Elijah his seat,
> My soul mounted higher,
> On a chariot of fire,
> And the moon it was under my feet."

The following story as to a Congregational wedding:

> "On a late Sabbath evening, while Dr. Welch, of Albany, was in the midst of a sermon, 'a pair were waiting to be married after the sermon, in the rear of the audience, and were to be called forward by the sexton. But the latter official, having become absorbed in drowsiness or contemplation while the reverend doctor was preaching, was suddenly brought to his recollection by hearing the doctor exclaim, "*The Spirit and the bride say,* Come!" Off he posted to the wedding party, who, of course, had not understood a word of the sermon, and notified them that the moment had arrived for the performance of the nuptial ceremony. They promptly obeyed the summons, and the bride and bridegroom, bridesmaid and groomsman, came marching down the broad aisle in the midst of the discourse. The preacher finished his sentence, descended from the pulpit, tied the knot, returned to his pulpit, and finished his discourse, and the wedding party were not at all sensible that every thing was not as it should be.'"

Not admitting the assumptions on which its facts are erected, the deductions of this book we consider valueless. Thousands of books, nevertheless, have been written on less philosophic grounds. The author sketches but cannot analyze, collates but cannot group; and in the attempt, through absence of the power of perceiving true distinctions, of recognizing anything in the abstract, all his labour is merely the spinning out of his own opinions.

The United States Insurance Gazette and Magazine of Useful Knowledge. Edited by G. E. Currie. New York.

The statistical information embodied in this periodical appears indispensable to all interested in insurance under its varied forms of securities. The science of marine insurance finance, only acquired by comprehensive acquaintance with a vast mass of statistics, and affording the fundamental data for all prosperous corporate insurance bodies, receives special attention. This number embodies the proposed law for the better regulation of the Fire Department of New York.

Little Susy's Six Birthdays. By her Aunt Susan. Fourth Edition. New York: Randolph.

Hope Campbell; or, Know Thyself. By Cousin Kate. New York: Randolph.

These works are of the same character as those previously noticed in our columns as from the same publisher, and will secure in their own sphere a like number of readers. It is the teaching habits of thought and principles of action by means of incidents belonging to domestic life—a mode which, if not in itself as forcible as parable, is yet more instructive to children by the extent of illustration it allows. A vast improvement is yet to be made in this class of works, which, for the most part, are too puerile.

Rome and Sardinia.—The Roman journal of the 15th of February, contains the conclusion of the official statement of the fruitless attempts at negotiation with Piedmont, and of the various hostile acts of Victor Emanual's Government, such as the exile of the Archbishop of Cagliari; the imprisonment and exile of the Archbishop of Turin; the refusal in 1851 of the annual offering to the Holy See of a golden chalice; the declaration that the knightly order of St. Maurice and Lazarus was a purely civil one; the abolition of tithes in Sardinia; the inspection of theological schools by Government delegates; the tax of 4 per cent. on mortmain property; the obligation on beneficed priests to have frequented the State Universities (where doctrines condemned by the Holy See are professed); the prohibition to administer its own property intimated to the company of St. Paul; the sale of some of the Jesuit's property; the opening of Protestant temples in Turin; the suppression of the Minor Conventuals at Cuneo; the closing of the parish church of St. Catherine at Sassari; and the denial of the royal *exequatur* to the Papal bull for the erection of a new collegiate church at Saluzzo. In spite of all this, the Pope protests his willingness all along to have entered into treaties for a new concordat, but shows that, toward the end of 1851, the Papal and Sardinian plenipotentiaries got no further than the preamble, on account of the latter's refusing to specify the inviolability of concordats; the commission of three bishops to be named by Rome, and three magistrates by Piedmont, proposed in 1853, to settle the Sardinian tithe and ecclesiastical immunity question, never met, but those questions were settled by the Piedmontese Government and Parliament instead. In consequence of which, and the recall of the Piedmontese envoy from Rome, the Pope, in December, 1853, declared all treaties at an end between the two Governments. Then came Pralormo's mission, during which the Bill for the partial suppression of religious orders so far widened the breach as to call for the Pope's last resort, the threat of excommunication, at least as an eventual consequence, should the obnoxious proposition become a law.—*l'Univers.*

For The Churchman.

LESSONS OF ALL TIME.

There are men whom God hath chosen,
Heritors above their race,
In the power of high communion
With the Spirit of His grace.

Conscience as an intuition
Of the essence form had sealed,
To whose unitary power
Sensual influences yield.

Giving unto will decision
By its overawing force,
As the rudder of the vessel
Guides, compels, and rules its course.

These, as with prophetic vision,
See into the times afar,
And in silent thought and worship,
Forms of things and what they are.

And by unexpressed inductions
Gather they a spiritual lore,
Such as ages in succession
Serve to witness yet the more.

Seldom reach they to expression,
Seldom in their grandeur shine—
Giant trees in darkened forest,
Reaching into light divine.

Yet anon, like unto Moses,
Seeing from afar the day,
Speak they as by inspiration,
And awhile the myriad sway.

Dwelling in the love eternal,
Seize they on the truth of life,
Comprehending and adjusting
All the elements of strife.

Moving with the living moment,
Freed from formularies dead,
And from influence evanescent,
As on vantage ground they tread.

Living consciousness of power,
And of spirit to perceive
Harmony's implied relations,
And its substance to retrieve.

Yet not long—a moment biding
Reverend teaching, spiritual sway,
They thus guided, Priest and Teacher,
At the very altar slay.

Souls pure, lofty, and unsordid
Reach enjoyment's sum; yet all
Seeking the world's restoration,
In the very victory fall.

Δ.

For The Churchman.

THE ALTAR OF TRINITY CHAPEL.

We must approve the taste and artistic knowledge distinguishing the altar, and, so far as defective design in construction will admit, the pulpit. Had the skill displayed in these been exhibited wherever decorations have been introduced, they would have received more general favour; they certainly have their sanction in the earliest ages of Christianity. Tameness in design, insipidity in colouring, can never meet the requisition of the art in this department, more especially where the style is Gothic. In this chapel, both in general design, and in the ornaments by which it has been enriched, the altar is by far the most successful. The ground work is carmine. The centre panel contains the chalice, and the side the αλφα and ομηγα, and the *I. H. S.*, supported and surrounded by exquisitely designed and well proportioned foliage, brought out in dead gold. The work is carved entirely round the altar, which, as we have previously stated, is clear from the wall, the whole being executed with remarkable neatness and finish. The effect is certainly gorgeous, and in every way worthy of its purpose. The pulpit, though extremely beautiful in the panels, is weak in both colour and design, as compared with the altar, with the exception of the centre panel, which contains one of the most beautifully designed floriated crosses that we ever remember seeing. The emblems of the Evangelists are rather weak in effect; but there is something so Gothic, so in accordance with the architecture of the building in these, as to be attractive to all true lovers of ecclesiastical art from this fact alone. These decorations are by Doremus & Akeroyd.

Individual Duty in Ordinances of the Church.

It is gratifying to find that much more attention than formerly appears to be directed on the part of the clergy to the performance of those individual duties of the members of their congregations which are necessary to give full efficacy to the services of the Church. We have endeavoured to contribute our own humble but earnest efforts to this end, and we shall be glad to see the clergy at large concerning themselves yet more with a subject of such primary importance. The neglect of religious services by the young is thus commented on by the Rev. Mr. Granger, in a letter to the *Western Episcopalian:*

> The fact that so large a proportion of our youth, even of those who have professedly pious parents, should in religious matters so soon get beyond the reach of parental or ministerial influence, shows plainly that there is *somewhere* a great fault in their religious training. Some seem disposed to lay a large share of the blame upon ministers, others upon parents. But have not both been sadly remiss in their duty? And is not the remedy proposed in the Central Association of January last, in preference to all others as yet recommended, the one to be adopted—a "return to the faithful employment of the catechetical system of the Church?" And what does this "catechetical system" require of parents and ministers? By attending to what is demanded of sponsors in the baptism of infants, (among whom parents are supposed to be included,) we shall learn what is required of the former. And moreover, it is ordered that "all fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices, who have not learned the Catechism, to come to the church at the time appointed, and obediently to hear, and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn."
>
> On the other hand, it is ordered that "the minister of every parish shall diligently, upon Sundays and holy days, or on some other convenient occasions, openly in the church, instruct or examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this Catechism."
>
> Thus it appears that the Church provides for the religious education of every person within the sphere of her influence. No one is to be neglected, however humble and obscure he may be.
>
> There are two regulations made by the Church which seem to demand special consideration. One is, that children are to "be brought to the Bishop to be confirmed by him, *so soon* as they can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the other parts of the Church Catechism set forth for that purpose." The other is, that they are to renew the solemn promise and vow that was made in their name at their baptism, that they are to ratify and confirm the same, and to acknowledge themselves bound to believe and *do* all those things which were then undertaken for them.
>
> It would appear that none but true Christians, who are actually following the example of their Saviour, can, with any propriety, take such a solemn vow upon themselves. Is it not evident, then, that the Church proceeds upon the supposition that, if all her provisions for the religious training of children are faithfully observed, they will become true followers of Christ and be prepared to renew the vows taken for them in baptism, so soon as they shall be able to understand the Christian doctrines and duties taught in the Church Catechism? But O, how many are prepared at so early an age to take such a solemn vow upon themselves! And should not this fact cause great anxiety to those who are responsible for their religious training? O that we had half of the faith or faithfulness that the Church, as well as the Bible, demands at our hands!

But it is not alone in this hemisphere that teachers, clerical and lay, are seeking to awake the lethargic slumberers within the pale of the Church. Thus the *English Churchman*, on the late occasion of the proclamation of a national fast, says:

> You, individually, are neither able nor expected to reform the whole nation, or to make it sensible of its sins and imperfections. But you *are* required to do your own part, within your own sphere of duty and influence; to leave others to do *their* part, and God to do His. "She hath done what she could," was the approving sentence which our Lord Himself passed upon the woman of Bethany. But, remember, *you* have not done what you could, if you have either omitted to take this oversight of your dependants' or labourers' moral conduct, or if you have left it in the hands of others, and think that you have thereby delivered yourself from all responsibility in the matter. While God never requires of us anything beyond our power, He *does* demand of us the utmost according to that power. Such a charge is too often deputed to the steward or housekeeper, whereas it belongs to the master or mistress of the household, and cannot be transferred, and is never discharged satisfactorily *at second hand.*

Extempore Preaching.

William was ordained Deacon, and on the eve of preaching his first sermon at a village within an easy ride from his College. John Burrell was spending the evening with him, in alternate conversation and silence.

"I am thinking, young man," said John, rather abruptly, "that I should like to hear you to-morrow, if it won't make you nervous."

"Nervous? not at all," returned William: "I mean to take things very quietly. I have written out my sermon in a large, plain hand, and have read it over two or three times—I'll read it to you now, if you like."

"No, thank you," said Burrell, drily.

"Oh, very well," said William, composedly, "no offence taken. By-the-bye, what an advantage those dissenting fellows who extemporize have over us. I could find it in my heart to make trial of it if there were not a prejudice against it."

"Better try the other first," said Burrell.

"Yes, of course; but what is there in this . . . . ." lazily stretching his hand to his sermon which lay on the table behind him, and which he reached at last by tilting his chair with considerably more trouble than if he had risen. In the execution of this manœuvre he obtained the sermon case, but not its contents, which fell in loose sheets on the floor. Burrell laughed ironically as William rose, with a groan, to collect the scattered papers.

"What is there in these?"—resumed he.

"Aye; what, indeed!" rejoined Burrell. "I'll tell you what there ought to be—a string, or ribbon, or something of that sort, or they will get you into trouble. Hand me over that case; a present from your sister?"

"From my mother," said William.

"Oh!—Well, here is what I expected to find in it, a proper security for your vagabond compositions."

"What is there in them," began William a third time, "which I might not say extempore, quite as much to the purpose?"

"Why, that's the thing that remains to be proved," said Burrell. "There's an old saying, which I should bear in mind, in your place."

"What is it?" said William.

"Well, never mind," said Burrell, who had his fits of shyness sometimes, too. But when they parted for the night, he muttered—"'Bene precasse est bene studuisse.' If you've heard that saying before, just remember it."

Next morning, when William mounted the village pulpit, the first straightforward look he gave into the body of the church encountered a pair of the brightest eyes in the world; eyes that he admired exceedingly, but which he had supposed and hoped were, on this particular day, a hundred miles off. He felt distressed; but, looking a little askance, he next met the steady, serious eye of John Burrell, and, after a momentary struggle, regained his composure.

The next shock he received was a severe test of self-command. In his hand he held his little Bible and sermon-case; both of them gifts of his mother. On opening the case, he found it empty. The scattered sheets had never been replaced! His colour mounted to his temples; the hymn had been sung, the prayer offered; the people were waiting: with a desperate effort he recalled the text, the opening sentence, and general scheme. All that he had said overnight about extempore preaching occurred to him in a moment of time; and, with a dart of ejaculatory prayer for assistance, he began his sermon with a steadiness which none of his hearers knew the cost of. With his eyes fixed on vacancy, he got through the exordium: well would it have been for him if he could have continued gazing into empty space; but, first came the consciousness that those bright eyes were fixed upon him; then an irresistible impulse to see if it were so; he lost his painfully sustained chain of thought, and a desperate fit of stammering was only escaped by his coming to a full stop.

Burrell said afterwards, that the look William gave him would remain with him for life. After two or three minutes of entire silence, the young man resumed at the very sentence he had left off, and went on to the end without the slightest hesitation.

But his nervous system had received a shock that it did not recover for years; and he felt and said that no inducement could persuade him again to enter a pulpit. He became a quiet student, betraying very little of his self-disappointment.—*Some Account of Mrs. Clrainda Singleheart, by the author of Mary Powell.*

Learn all you can.—Never omit any opportunity to learn all you can. Sir Walter Scott said, that even in a stage-coach he always found somebody who could tell him something he did not know before. Conversation is frequently more useful than books for the purpose of knowledge. It is, therefore, a mistake to be morose or silent when you are among persons whom you think ignorant, for a little sociability on your part will draw them out, and they will be able to teach you something, no matter how ordinary their employment. Indeed, some of the most sagacious remarks are made by persons of this description respecting their particular pursuit. Hugh Miller, the famous Scotch geologist, owes not a little of his fame to observations when he was a journeyman stone-mason, and working in a quarry. Socrates well said that there is but one good, which is knowledge, and one evil, which is ignorance. Every grain of sand helps to make the heap. A gold digger takes the smallest nuggets, and is not fool enough to throw them away, because he hopes to find a larger lump some time. So, in acquiring knowledge, we should never despise an opportunity, however unpromising. If there be a moment's leisure, spend it over a good or instructive book, or in talking with the first person you meet.

The Shortest Sermon ever Preached.—The shortest sermon on record was preached by probably one of the most eloquent preachers who ever adorned a pulpit, the late Dean Kirwan. He was pressed (while suffering from a severe cold) to preach in the Church of St. Peter's in Dublin, for I believe the orphan children in the parish school; he tried to excuse himself, but at last yielded, ill as he was. After mounting the pulpit, while the church was crowded to suffocation, and having given out the text, he merely pointed with his hand to the orphan children in the aisle, and said, "*There they are.*" It is said the collection on that occasion exceeded all belief. Dean Kirwan left a son, the present eloquent Dean of Limerick.—*Notes and Queries.*

ADVERTISEMENTS.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of

CHURCHES and PUBLIC INSTITUTIONS:

And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

Damask, Moreen, and German Reps, for *Cushions.*
Mohair Plush and Silk Velvet, for *Pulpit Cushions.*
Carpeting: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule,* or *Lobby.*
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope, Picked,* or *made into Cushions.*
Patent Felt for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.

DOREMUS & NIXON, 21 Park Place,
ml-1y and 18 Murray street, New York.

GREAT BARGAINS IN CARPETING—A REDUCTION of twenty-five per cent.

SMITH & LOUNSBERY are now prepared to exhibit their New Spring Styles for 1855, comprising the most complete and magnificent assortmennt ever offered in this market.

In consequence of the Great Reduction in the cost of production, they are enabled to offer their Goods full twenty-five per cent. less than last season.

Elegant	Medallions, various sizes,	14s. to 16s. per yard.
Do.	Velvet, English and French,	10s. to 14s. do.
Do.	Tapestry, do. do.	7s. to 11s. do.
Do.	Brussels, do. do.	8s. to 10s. do.
Do.	Three Ply, best makers,	7s. 6d. to 9s. do.
Do.	Superfine Ingrain, do.	5s. to 6s. do.
Do.	do. do.	2s. to 4s. do.

English and American Floor Oil Cloths, all widths, of every conceivable design and style, with a full and complete assortment of every description of Stair Carpets, Rugs, Mats, Matting, Table and Piano Covers, Stair Rods, and other goods pertaining to the carpet trade.

SMITH & LOUNSBERY,
ap28-4t 456 Broadway, one door below Grand street.

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

THE NEW CARPET EMPORIUM, 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand, 94 Bowery, (where he was burnt out,) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22-3m.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5 1y

SPRING AND SUMMER FASHIONS.—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

REPLATING.

HOTELS, SHIPS, STEAMBOATS, AND PRIVATE FAMILIES CAN have every description of old ware replated and warranted. Stair rods, plumbers' fixtures, tea sets, spoons and forks, and every kind of metal, plated with gold or silver, at short notice, by the Manhattan Plate Company, 267 Bowery. m22-3m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m8-1y

SCHOOLS.

BALLSTON SPA INSTITUTE.—A Family Boarding School for Boys. Number of pupils limited to forty. Rev. D. BABCOCK, D.D., Rector.

This School is recommended to Churchmen, as a suitable place for the Education of their sons. Its location is well known for healthfulness, and is easily accessible. Among its internal features are: The exclusion of Day Scholars; a large proportion of Teachers to Pupils; never less than one to ten; small classes and great care in recitations; a careful supervision at all times over the habits and morals of the pupils; and, above all, a thorough, constant, and careful Christian Education.

The Summer Term commences on Tuesday the first day of May.

Board and Tuition, including mending, washing, fuel, and all ordinary School expenses, $90 per Term, payable in advance.

Circulars can be obtained at STANFORD & SWORDS, or by addressing the Rector at Ballston Spa, New York. a19-4t

MOUNT VERNON BOARDING SCHOOL FOR BOYS, at Vernon, Oneida county, New York. The Summer Term of this institution commences on the first Monday in May. Circulars can be obtained from Rev. Dr. Hawks, Calvary Church, Thomas Addis Emmet, Esq., 45 William street, or from Dr. Amos Miller, No. 6 Boorman Place, West Thirty-third street, where the Principal, S. S. NORTON, A.M., may be personally consulted. Circulars also of the VAN EPP'S INSTITUTEF OR YOUNG LADIES, at Vernon, can be obtained at the above places, and an interview with the Principal had. a12-3t$

BURLINGTON COLLEGE.—The Eighteenth Term at this Institution will begin on Tuesday, May 1 (St. Philip and St. James), at 6 o'clock, P.M. Punctual attendance is required, that recitations may be held in all the Classes and Forms on the following day. The peculiar character of the College makes it necessary to limit admission to it, to boys who are not more than fifteen years of age, that they may pass through one or more of the Forms, preparatory to the Collegiate Classes. The Annual Commencement is on the 29th of September (St. Michael and All Angels). Apply for admission to the Bishop of New Jersey at Burlington. ap12-4t

ST. MARY'S HALL.—The Thirty-eighth Term at this Institution will begin on Tuesday, May 1 (St. Philip and St. James). Punctual attendance is required, that recitations may be held in all the Classes on the following day. Apply for admission to the Bishop of New Jersey at Burlington. ap12-4t

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal.

ORANGE COLLEGIATE INSTITUTE, N. J.—CHURCH BOARDING SCHOOL FOR YOUNG GENTLEMEN.—This Institute proposes to give a complete and thorough course of English and Classical Education, in the shortest possible time. That its discipline may be most salutary, and its instruction critical and practical, there will be an average of one teacher to every twelve pupils, who will share alike as to the amount of time of instruction with the Rector and his associates, and be required to make every recitation perfect.

Vocal Music will assume an important feature in the course of study.

The next Session will commence on Monday, April 30th.

Terms, per Summer Session of five months (board and tuition) $100. Extras, per quarter: Modern Languages (each), $5. Piano, $15. Drawing and Painting from $5 to $10.

I. D. BERRY, Rector. Mr. Henry Lincoln, Teacher of Music and Piano. Monsieur E. Carmont, Teacher of French Language.

☞ Circulars, with references, will be sent when desired. a5-5t

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

SELECT BOARDING SCHOOL FOR BOYS, Westchester, Westchester county, New York. Number limited to twenty. T. B. HARRINGTON, A M, Principal and Proprietor. B. T. Harrington, A.B., Vice Principal. J. Zaippfel, Teacher of Modern Languages and Music. This school has been in successful operation six years. It is situated in a most healthful and beautiful region of the State, twelve miles from New York, and is easy of access by cars from the City Hall every hour during the day. No efforts are spared to give thorough instruction in the English and Classical departments, modern languages and music, to guard carefully the morals of the pupils, and provide for them a happy home. How far success attends these efforts, is cheerfully left for the patrons to say.

For further particulars see Circulars at Messrs. Stanford & Swords, 637 Broadway, S. H. Foster, 41 Broad street, or address T. B. Harrington, Westchester, New York, stating time and place for a personal interview.

PATRONS:

Rev. C. D. Jackson, Rector of St. Peter's Church, Westchester; Messrs. R. R. Morris, Wm. C. Maitland, Daniel M. Edgar, Edward Haight, Westchester; Messrs. S. H. Foster, Wm. J. Staples, Bradish Johnson, Jacob Reese, H. A. Stone, Joseph Foulke, Emanuel Burckle, Henry Munro, Wm. A. Bayley, N. P. Bailey, G. S. Bedford, M.D., Oliver Slate, F. P. Sage, Wm. Watson, Wm. M. Evarts, New York city. a5 tf

EPISCOPAL ACADEMY OF CONNECTICUT.—SUMMER Term begins April 26. A limited number of pupils is received into the family of the Principal, at Sixty-five dollars per Session of fourteen weeks, for board, tuition, &c. Catalogues and full information may be had of Messrs. Stanford & Swords, 637 Broadway.

Address the Rev. EDWARD BALLARD, Principal.
Cheshire, Conn., March 27, 1855. a5-4t

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.

Terms.—Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German Summer Session will commence on the first Monday in May.

Circulars can be obtained at this office. m29-5t$

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex Railroad from New York city.

The Twelfth Semi-Annual Session of this School will commence on the first Monday of May, and contine twenty-two weeks Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M A.
m22 7t

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A, Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

HALL OF ST. JAMES THE LESS, PHILADELPHIA.—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

BOARDING AND DAY SCHOOL FOR YOUNG Ladies, No. 171 East Seventeenth street, near Stuyvesant Square, New York, will be opened (D.V.) Monday the 7th of May, 1855, Mrs. JAMES MILLETT, Principal.

The above institution is commenced with the desire of supplying a want long felt by Christian parents in the country, viz.: A First Class School, in which the moral and religious culture of their children will be assiduously attended to, and all the kindness and comfort of a home supplied.

The institution is situated in one of the most healthy and eligible quarters of the city, being only a few doors from Stuyvesant Square, and nearly opposite the Rev. Dr. Tyng's Church. The house is spacious and airy; in short, every thing that could be desired by the most fastidious. For terms, &c., apply to
m22-6t MRS. MILLETT, 308 Broome street.

BERKSHIRE FAMILY SCHOOL, STOCKBRIDGE, Mass.—The Summer session of this recently established school will commence on the 1st of May next. Boys from the ages of eight to sixteen years will be educated for college or the practical pursuits of business life. Every attention will be given to their religious and mental training, as well as to their social and domestic comfort.

Stockbridge is justly celebrated for the high cultivation of its Society, the picturesqueness of its situation, and the salubrity of its climate.

Circulars containing full particulars, terms, references, &c., &c., will be sent on application to B. Westermann & Co., booksellers, 290 Broadway, New York.

Jared Reid, Jr.,
Ferdinand Hoffman.

References.—The Rev Dr. F. L. Hawks, H. C. DeRham, Esq., D. D. Field, Esq., J. W. Schmidt, Prussian Consul, &c., &c. m8-8t$

BOARDING AND DAY SCHOOL, No. 134 West 34th-street. The Misses ROHR, Principals.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-3m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c. &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oct7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Israel Minor, 214 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W Conckling, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. VanAuken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st	Ward A. Work, 31 Water-st.

Nathaniel Weed, 53 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

George Wilkes, M.D., and C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,	Robert Smith,	Orsamus Bushnell,
William K. Lothrop,	John L. Tonnele,	James Black,
James E. Brown,	Francis Blanchet,	George W. Kerr,
John Newhouse,	James W. Randell,	Philip G. Weaver,
Isaac Fryer,	Daniel B. Pierson,	Robert McClellan,
Frederick Hadley,	Robert Orr,	William Voorhis,
John G. Wellstood,	Nathan Clark,	Adelmour W. King
Chas. C. Cunningham,	Peter Poillion, Jr.,	Jas. Wotherspoon,
William Laimbeer, Jr.,	Robert H. Goff,	Chas. H. Smith,
Richard Schell,	Abm. M. Binninger,	D. Colden Ruggles,
William K. Thorn,	George H. Bell,	R. C. Rathbone,
Alex. McKensie,	Daniel T. Rogers,	J. W. Rumsey,
Levi Onderdonk,	Elisha Brooks,	John M. Mason,
Joseph H. Jennings,	Edward C. West,	Moses M. Bradley,
	Robert Paton,	

Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my20-1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

DIRECTORS.

Andrew B. Hodges,	John L. Everitt,	J. Schenck Suydam,
Rollin Sanford,	E. R. Livermore,	J. V. Schoonmaker,
Grahams Polley,	Jacob B. Boerum,	Elisha B. Morrell,
Thomas C. Moore,	James Affleck,	A. J. Allaire,
Thomas M. Clark,	James Moore,	Richard Raynor,
Joseph Boughton,	John J. Crane,	Wm. Mulligan,
James S. Bearns,	Geo. W. Prince,	A. S. Foster,
Edwards W. Fiske,	M. Kalbfleisch,	M. F. Hodges,
Philip S. Crook,	William A. Cobb,	B. Blanchard,
Francis B. Spinola,	John Moore,	A. C. Tefft,
Barnet B. Boerum,	Jared Sparks,	W. L. Conklin,
George Barnes,	Edward Neville,	Seymour D. Husted,
Henry A. Kent,	James L. Morgan,	O. W. Brennan,
	Charles E. Smith.	

W. Mulligan, Secretary. A. B. HODGES, President.
ROLLIN SANFORD, Vice President.
John Cashow, Surveyor. a19-1y

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, New York.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,	Jerome B. Fitzgerald,	John T. Bruce,
Theodore Martine,	Isaac V. Fowler,	Henry Quackenboss,
Phineas T. Barnum,	William Okell,	Andre Froment,
Robert C. Bell,	Nathan'l P. Freeman,	Samuel F. Whiting,
John R. Briggs,	Charles T. Cromwell,	George Gilfillan,
Charles A. Jarvis,	Philip H. Williams,	John C. Smith.
John A. Kennedy,	Solomon Kipp,	Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F. LEGGETT, Secretary. ap19-1y.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
sep23-1y John Johnson, B. M. Johnson, } 111 East 18th street, N. Y.

WANTS.

ALTO SINGER.—A Lady, fully competent, desires an appointment as Alto Singer, in a Church in New York or Brooklyn. Is well acquainted with the Episcopal Service Address ——, No. 17 South Ninth street, corner of Second, Brooklyn (late Williamsburgh). a19-3t$

FURNISHED HOUSE, OR COTTAGE, WANTED, in Brooklyn, or the upper part of New York, or neighbourhood, for a quiet family of four persons. Address, R. C., box 1603, post-office, New York.

PEWS TO RENT IN ST. JOHN'S CHAPEL.—NO. 91 in the center aisle. second in front of the chancel. Possession on or before first of May. Inquire at Trinity Church Office, 187 Fulton street, or 7 East Twenty seventh street. Will be rented for one or more years. m22-tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

PIANOS AND MUSIC.

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

BACON & RAVEN, PIANO FORTE MANUFACTURERS, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.

Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a Michrocordion Piano, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. Warerooms at the Manufactory, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(G. G. Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany county, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.
W. C. Vandewater. R. Heasley.

Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.

☞ All orders punctually attended to. au12-1y

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 215 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

FURNITURE.

NEW LOCATION—Fitzsimmons' Furniture and Upholstery Warerooms, 483 Broadway, between Broome and Grand streets and at his old stand, 235 Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y 483 Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.

Gents' Furnishing Goods je3-1y

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to taeir advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS, or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

BROTHERHOOD OF THE PROTESTANT EPISCOPAL Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—Bailey J. Hathaway, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.

First Vice President—Ferdinand Walker, Clinton Avenue, South of Myrtle.

Second Vice President—Wm. W. Russell, 275 Pearl street.

Corresponding Secretary—Lewis Morris, 25 Tompkin's Place, or 87 Wall street, New York.

Recording Secretary—Charles S. Stone, corner of Court and Joralemon streets.

Treasurer—Thomas K. Lees, 79 Pine Apple street, or 9 Maiden Laine, New York.

Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

THE WORLD AT HOME.

SUGGESTED DIFFICULTIES WITH THE PROHIBITORY LIQUOR LAW.—In answer to a question put by the Mayor of this city, the District Attorney has given an opinion, to the effect that from the 1st of May to the 4th of July, all laws forbidding the sale of liquor, or requiring license therefor, are *repealed* by the new Prohibitory Law; and that anybody may sell liquor without license, on Sunday as well as every other day, with perfect impunity. It seems that Section 25 of the new law prohibits *granting any license* to sell liquor after the 1st of May:—and as the pains and penalties of the old law do not apply to violations of the new, and as those of the new law do not take effect until the 4th of July, there will be no law in existence after the 1st of May to prevent free trade in liquor, until the day when the new law takes effect.

THE ENLARGEMENT OF THE CITY HOSPITAL.—The new building designed as an enlargement of the City Hospital has been formally opened. A numerous company of ladies and gentlemen assembled on the occasion at the lecture-room, to whom an appropriate address was delivered by Dr. J. M. Smith. The new edifice is, like the rest, of Jersey blue granite. It is rectangular in form, 126 by 88 feet in dimensions, and has five stories besides a basement. The basement is designed as a lodging place mainly for the female servants employed in the Hospital, the culinary department for the entire Hospital being still confined to the main edifice fronting Broadway. The first floor contains four wards for patients, 32 by 27 feet, and will accommodate twelve patients each. On this floor are also rooms for the Superintendent and Physicians of the Hospital. The second and third floors are alike—they contain each two large wards for patients, and two smaller ones—the former being 80 by 27 feet, the latter 27 by 14 feet.

TREATIES WITH THE ARGENTINE REPUBLIC.—The President of the United States has issued a Proclamation promulgating the treaties between the United States and the Argentine Republic, which is published in the *Washington Union*.

The free navigation of the rivers Parana and Uruguay, wherever they belong to the Argentine Republic, are conceded to the merchant vessels of all nations. The governments of Brazil, Bolivia, Paraguay, and the oriental State of Uraguay, may become parties to the treaty in case they are willing to apply its principles to the parts of the rivers within their territories. No discrimination is made between the vessels of the two powers, and citizens of one nation residing in the other to have full protection for person and property, and enjoy free and open access to the courts of justice.

Article 12 provides that the citizens of the United States, and the citizens of the Argentine Confederation, respectively, residing in any of the territories of the other parties, shall enjoy in their houses, persons and properties, the full protection of the Government.

They shall not be disturbed, molested, nor annoyed in any manner on account of their religious belief, nor in the proper exercise of their peculiar worship, either within their own houses or in their own churches or chapels, which they shall be at liberty to build and maintain, in convenient situations, to be approved of by the local government, interfering in no way with, but respecting, the religion and customs of the country in which they reside. Liberty shall also be granted to the citizens of either of the contracting parties to bury those who may die in the territories of the other in burial places of their own, which in the same manner may be freely established and maintained.

EXECUTION AT PHILADELPHIA.—Robert Swift, convicted at the Cecil County Court of the murder of Killour, in Hartford County, last August, was hung on Friday, about a mile and a half from Elkton Top Hill. The execution took place precisely at 12 o'clock, and was witnessed by about 2,000 people, including even women. The condemned struggled hard for about seven minutes before he died. He had confessed to having killed Killour with a double-barreled gun, both shots having been discharged by him at deceased at the same time.

MORAL AND RELIGIOUS IMPROVEMENT OF THE SLAVES.—The attention of the Legislature of North Carolina is being called to the following propositions in a "Memorial," numerously signed:

"1. That it behoves us as a Christian people to establish the institution of matrimony among our slaves, with all its legal obligations and guarantees as to its duration between the parties. 2. That under no circumstances should masters be permitted to disregard these natural and sacred ties of relationship among their slaves, or between slaves belonging to different masters. 3. That the parental relation be acknowledged and protected by law; and that the separation of parents from their young children, say of twelve years and under, be strictly forbidden, under heavy pains and penalties. 4. That the laws which prohibit the instruction of slaves and free coloured persons, by teaching them to read the Bible and other good books, be repealed."

THE PROHIBITORY LIQUOR LAW.—Extraordinary efforts are being made by those whose trade is in danger by the Prohibitory Law in respect to the sale of liquor throughout this State, about coming into operation, to have it constitutionally tested. The announcement by an Alderman of this city, that the statute of our City Corporation, imposing a fine on Sunday dealers, was merely intended to "*head off*" the State law, has induced a very general scrutiny of the motives supposed to actuate this civic functionary. It is proper, however, to add, that the allegation is denied. The opinion, however, to this effect, would seem to have been generally held; for no sooner does the bill at Albany pass into law, than on one plea and another efforts are here made to have the City ordinance repealed, as though it had failed in its intended design—efforts unsuccessful so far as Councilmen are concerned, and only failing in the Board of Aldermen by two votes.

AMERICAN FIRM AT JAPAN.—The first American firm in Japan is thus announced:

REED & DOUGHERTY,
SHIP CHANDLERS AND GENERAL COMMISSION AGENTS,
HAKODAI, JAPAN.
W. C. REED, late of San Francisco. T. T. DOUGHERTY, late of U. S. Con., Hon.

There follow references to merchants in the United States and the Sandwich Islands.

PROHIBITORY LIQUOR LAW IN MASSACHUSETTS.—The Governor of Massachusetts, on Friday, signed the new liquor bill, which has just passed both branches of the Legislature, and the same is therefore a law, and will go into effect in thirty days—viz.: on the 20th of May next. The 15th section of the act provides the following stringent penalties:

"If any person, by himself, his clerk, servant or agent, shall, indirectly, or on any pretence or by any device, sell, or, in consideration of the purchase of any other property, give to any other person any spirituous or intoxicating liquor, or any mixed liquor, part of which is spirituous or intoxicating, in violation of the provisions of this act, he shall, on being convicted of one such violation of the provisions of this act, pay ten dollars and the costs of prosecution, and be imprisoned in the House of Correction not less than twenty, nor more than thirty days;—on being convicted of a second such violation thereof, the same complaint or indictment which charges the first such violation of this act, or on another, he shall pay twenty dollars and the costs of prosecution, and shall be imprisoned in the House of Correction not less than thirty, nor more than sixty days;—on being convicted of a third, and any subsequent, such violation of this act, either at the same or a different term of the court, or on the same complaint or indictment which charges the first and second, or any, violation or violations of this act, or on another complaint or indictment, he shall pay fifty dollars and the costs of prosecution, and shall be imprisoned in the House of Correction not less than three, nor more than six months;—and if any clerk, servant or agent, or any other person, shall violate the provisions of this section, he shall be held equally guilty with the principal, and, on conviction, shall suffer the same punishment."

THE WEATHER.—While here in the North it has continued unusually cold for the confines of May, in the South it has been quite sultry. At Columbia, S. C., on Thursday, the mercury in the thermometer indicated a temperature of 90 degrees. At Richmond, Va., it was 95. At the White Mountain, the sleighing is only just ceasing; and the ice only leaving the streams in the northern parts of New England. A letter from Central New Hampshire says: "About three-fourths of the open lands in this vicinity are bare of snow, while in the woods it is still nearly two feet deep on the average. Not a plough has yet been taken from its winter quarters."

TOTAL ABSTINENCE IN THE NAVY.—It is stated that Lieut. D. D. Porter, commanding the United States store-ship Supply, which is going to the Eastern world for camels, has arranged with his crew that no grog shall be served on board. The men are to receive commutation for the liquor at the rate of sixpence a day.

OPPOSITION TO THE PROHIBITORY LIQUOR LAW.—We find that in Buffalo, Rochester, Albany, and other interior cities, a determination exists among the spirit dealers and others to leave no stone unturned to render nugatory this law. The most eminent counsel in the State have been everywhere consulted and retained, and ample means raised for contesting its constitutionality.

THE NUNNERY INTRUSION IN MASSACHUSETTS.—It is announced that Mr. Joseph Hiss, member from Boston, has resigned his seat in the House of Representatives on account of the difficulties growing out of the Nunnery investigation. His letter of resignation has been referred to a Committee.

NEW LINE OF STEAMERS FOR EUROPE.—Commodore Vanderbilt's famous steamship North Star sailed on Saturday, at noon, for Havre direct, on the first voyage of his Independent Line—independent of all Government aid, and in competition with other lines in receipt of large amounts of mail moneys.

CALIFORNIA.—A week's later advices from San Francisco state that commercial prospects are still gloomy. Merchandise continues to recede in price, and cash sales are rarely made. Page, Bacon & Co. resumed business on the 29th of March, and at a meeting of the creditors of Adams & Co. three gentlemen were selected to nominate assignees to be appointed by the Court. Miners are represented as doing well. A strike was made at Columbia in consequence of the high rates charged by the Tuolumne Water Company; but the Company yielded, and the excitement soon subsided. Flattering accounts are given of the gold diggings lately discovered within forty miles of San Diego.

In the Assembly, a bill for funding the floating debt of that city has passed the Assembly, and the proposition seems to have met with the approbation of a large number of citizens in public meeting assembled. In the Senate a strong opposition has been raised to the bill.

GOD never allowed any man to do nothing. How miserable is the condition of those men (and women) who spend their time as if it were *given* them, and not *lent*.—*Bishop Hall.*

ST. PAUL had three wishes, and they were all about Christ—that he might be found in Christ; that he might be with Christ; and that he might magnify Christ.—*Luther.*

WISDOM is better than weapons of war; but one sinner destroyeth much good.

COMMUNICATIONS.

THE CHANCEL WINDOW IN TRINITY CHAPEL.

To the Editor of The Churchman:

SIR—I have just glanced at an article in *The Churchman* for this week, over the signature of A., in which the writer regrets that the windows in the chancel of Trinity Chapel are not conceived in a style of art "tributary" to the artistic skill and knowledge of the 13th century; and complacently states as his reason for doing so, that he has "at heart the propagation of the real and true principles of art," the excellency of which, when applied to pictorial representations on glass, he defines to be "chiefly translucency, and the vivid display of brilliant colours." All this, I have no doubt, is a very satisfactory explanation of art to one who regards the chancel windows as merely ornamental decorations, and which therefore should be in keeping with the other colours not very harmoniously distributed about the church. Verily, to such, his grandam's patchwork must have the charm of art. The writer also objects to the clothing of the angels, and exhibits a utilitarian horror at "the waste of broadcloth," and at the same time repudiates "the myriads of naked Cupids;" and then to impress us with the excellency of his judgment, he patronizingly asserts that "the execution is good."

Now, one word in sober earnest. If the windows were broken into fragments, and then leaded together, or if they had an irregular network of iron before them, their tone would be deepened, and the peculiar character of Byzantine work would be *approached*, without adopting the barbarous style incident to an early period of art; yet an expedient of this kind will scarcely enable the work of our modern glass-*surface* stainers to be brought successfully into competition with the rich solemnity of the old pot-metal work of mediæval times.

So far as pictorial art is concerned in the *illumination* of a church, its whole force should be directed in raising us from sense to intellect, and our intellect from earth to heaven; and this can hardly be accomplished by the fabrication of modern antiques, any more than it would conduce to devotion by giving to the Prayer Book the quaint diction and orthography of Chaucer.

I venerate the grand solemn structures of old. They are the stepping-stones by which the world progresses onward towards perfection. But the wheat must be winnowed from the chaff; and conventionalities, in most cases the result of an inability to execute, should be properly understood, and not blindly copied; thus verifying the truth of Michael Angelo's assertion, that "*he who follows is always behind.*"

R. W. W.

For The Churchman.

THE NEW CANON ON DEACONS.

MR. EDITOR:—The Reverend conductor of one of your contemporary Church journals is sometimes amusing as well as instructive. In his leading editorial of March 29th, which has at its head, in capitals, "OBSTACLES FROM BISHOPS," he uses this language:—"The Church teaches us to pray, at the appointed seasons for ordination, that God would so 'guide and govern the minds of His servants, the Bishops and Pastors of His flock, that *they* may .... faithfully and wisely *make choice* of fit persons to serve in the sacred ministry of the Church.' We would ask this plain question: Can the part which the '*Bishops and Pastors*' perform in designating the persons who shall be ordained, be described, by any lawful use of language, as '*making choice*' of any body at all? Is not the '*choice*' made by the candidates themselves? Does the Senate of the U. S. '*make choice*' of our Foreign Ambassadors?" "The approving of a particular individual, when *chosen*, is a wonderfully different thing from the *selection of that particular individual* from the mass of mankind. And to him who persists in confounding the one with the other, and contends that in our present working system our Bishops do really 'make choice' of our candidates for the ministry, we can make no reply, except to recommend them to go to school once more, and learn the meaning of the simplest words in the English language."

Now let us look at WEBSTER, who is sustained by the received version of the Bible, and by BACON. "*Choice*—The voluntary act of selecting from two or more things *that which is preferred*." "Ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe." (*Acts xv.*) "Care in selecting; judgment or skill in distinguishing what is to be preferred, and *in giving a preference*." "I imagine Cæsar's apothegms were collected with judgment and *choice.—Bacon*." Having, then, a respectable dictionary in our hands, it will not be necessary for us to "go to school once more," for the purpose of learning the meaning of the simple word "choice." The Editor asks whether the Senate of the U. S. *makes* choice of our Foreign Ambassadors. I answer—*Yes*. The President once nominated a Minister to the Court of Vienna, and the Senate refused to confirm the nomination. Another gentleman was nominated, and the Senate *made choice* between the two.

The Editor, in his zealous effort to magnify the office of a Bishop, forgets his own reasoning and nullifies himself. "There is one respect (he tells us) in which the example and the precept of Scripture, and the theory of the Church, are very much one way; and our practice is very much the reverse. This is, in the mode by which men shall be chosen to the work of either of the two lower orders of the Apostolic Ministry." "Apostles are men *sent*. The Seventy were also *sent*. The seven deacons did not come and offer themselves to the Apostles, but were *chosen* by the voice of others, and then ordained by the Apostles, without so much as even asking—no more than our Saviour thought of asking the twelve—whether they were willing to accept the nomination. This is something like *Power*."

Now let us turn to the 6th chapter of the Acts. There we learn that the Twelve called the *multitude* of the disciples, and said, "Wherefore, brethren, *look ye out* among you seven men of honest report . . . whom we may appoint over this business." "And the saying pleased the whole multitude; and *they chose* Stephen" and six others. To *him*, therefore, who "contends that in our present working system" "our practice is very much the reverse" of what is Scriptural, because our Bishops do not *make choice* of candidates for the Ministry, as the multitude of disciples in the Apostolic age made choice of the seven good men for Deacons, "we can make no remark, except to recommend *him* to "go to school" among genuine, bona-fide Congregationalists.

AN ELDER.

New Jersey, April 23.

To the Writer of the Article on "The Inefficiency of the Modern Pulpit," in the Church Review for April, 1855.

DEAR SIR:—With the *Church Review*, which is only a printed book, I have nothing to do; nor have I anything to say to its worthy editor, who, it is very probable, does not criticize very closely every word of articles admitted into his Review. But to you, Sir, who, concealed behind an incognito, and "from a distance," as you say, take the occasion to throw your darts, by the help of a widely circulated and influential periodical, at those whom you either do not know or misrepresent, I have something to say.

You assert that "in our cities men who have taken the vows of Christ expend their time and care and resources in writing learned disquisitions upon altar cloths, piscinas, communion vessels, the pix, painted windows, and baptismal fonts. This looks like a desecration of the sacred Office—a wicked prostitution of talents given for nobler ends." And you close the theme with a hint that such persons are very nearly ready for submission to the Church of Rome.

It is quite certain that in this you refer chiefly to the members of the Ecclesiological Society. Now, there never has been a "learned disquisition" made public upon any of the subjects you name, and only a brief paper upon the first. The writer of it now addresses you. His name can be ascertained from the article in question; he does not seek to hide it.

My opportunities for judging are probably not inferior to yours; and my conviction is, that if there be a shadow of truth in your words above quoted, they apply, as you probably intended they should, to the N. Y. Ecclesiological Society; and how far they apply to it, I now proceed to illustrate by the case in question.

A clergyman from a distant missionary field having been presented with altar coverings of different colours wrote to ask how it would be best to use them; to which an answer was given, and read aloud, and printed, "which did not take ten minutes to read aloud."

And this is your justification for saying that men spend their time and care and resources in such things. Now, Sir, I state in the same public way which you have adopted to traduce your brethren, that the paper in question required about one hour for its composition and writing—perhaps about the length of time which you employ in writing two letters to your friends. And I will also tell you how the author of it does spend his time in one of "our larger cities, to which you turn for sympathy and encouragement." His weekly duties (and what preparation for them is needed you yourself, if a clergyman, are able to judge) are the personal superintendence and instruction of a Sunday school; the weekly public catechizing in church, after Sunday's Evening Prayers, and twice during the week, of the children of his parish; three public services every Lord's Day, with three weekly sermons or lectures; the daily instruction from two to three hours of a parish school; the public morning and evening daily sacrifice of prayer; the ministering to the poor and sick who look to the rector of a free church for bodily and spiritual help:—this as a clergyman. And together with this, because the duties of the priestly office bring not one cent of aid for the support of his family which is not given back again to the parish, secular labour as laborious and long continued as that of most laymen in a busy city. Now, Sir, it is not I, but you, who have called forth this public statement of personal matters, which cease to be purely personal when the good name and character of myself, with others of the clergy, is publicly attacked through an influential Quarterly. Yes, and when one whom we must call brother accuses us of that which "looks like a wicked prostitution of talents given for nobler ends, a desecration of the sacred Office!" I shall use no hard names of you, or your mischievous treatment of persons and things about which you know little or nothing. Using due Christian charity, I must believe that you have not spoken maliciously. May God pardon your ignorant false accusings. The work of seeking Christ's sheep dispersed abroad is too serious for bickerings among those who should be brethren in the one fold. But I call all to witness who have read your public accusation, and read this the reply, that you have, ignorantly as I hope, been a false accuser of one at least, as, I honestly believe, with not limited means of judging, you are of the other brethren to whom you meant your words should apply.

Your humble servant in truth and peace,
THE AUTHOR OF AN ARTICLE ON "ALTAR CLOTHS."

Laying the Foundation Stone of "Bishop White Hall."

NASHOTAH SEMINARY, *April 12th*, 1855.

Editor of the Churchman:

DEAR SIR:—I beg leave to add to my former account of an ordination at Nashotah, Wisconsin, the subjoined account of the laying the corner-stone of "Bishop White Hall."

The ceremony of laying the corner-stone of "Bishop White Hall" took place this 12th day of April at Nashotah, and was witnessed by many from far and near. Notice had been given some time previous, and many were anxiously looking forward to an event of such *permanent* importance to the long-suffering "school of the prophets." Notwithstanding the unfavourable state of the weather, promptly, at three o'clock, the Rt. Rev. Bishop of the Diocese, attended by a good number of clergy, was in readiness at the chapel, and having announced the order of services, he proceeded, followed by the clergy, students, and others, in procession, to the foundation of the new edifice. While marching over, the hundred and third psalm of the Psalter was read responsively, the Bishop beginning it in his usual emphatic and solemn way.

Arrived at the ground, the Bishop made a short address, followed by a solemn prayer to Almighty God, imploring His blessing upon the present design of furthering His glorious work: after which the Bishop deposited a small copy of the Holy Bible, a copy of the Book of Common Prayer, and a catalogue of the institution; and Rev. Dr. Adams having read a record of the present act, placed it also in the stone: after which appropriate prayers were read by Dr. Cole, the seventy ninth psalm was sung, and the twenty-first and twenty-fifth psalms of the Psalter were read in order by Rev. Mr. Keene and Rev. Mr. Humphrey. During the sealing of the stone, the hundred and ninth hymn was sung; after which the Bishop, having struck the stone three times, said, "I lay this corner-stone in the name of the Father, and of the Son, and of the Holy Ghost, Amen," at the same time making a cross upon it with his finger, (in token that it should be a house devoted to Christ,) and invoking the continued grace and aid of the ever-blessed Redeemer. Appropriate Collects being read by Rev. Dr. Arnett, the Bishop pronounced the blessing upon those present, and then all marched back in the same order as before to the chapel, where the services were continued, and an address delivered by Rev. Mr. Clarkson, of Chicago, the Bishop, Revs. Mr. Stout and Mr. Keene officiating in the chancel. The address was brief, comprehensive and beautiful, and in all points peculiarly appropriate to the occasion. It touched upon the origin of the institution, the faithful labours of "the three devoted brothers in Christ" who had come early to the "far West," and, in conjunction with their venerable Father in God, had planted the germ which was now grown to a great tree, and had become a mighty bulwark to the Catholic Church of Christ; and he adverted with great propriety to the struggles of the infant institution, its success under difficulties, and to its present glorious prospects; also to the appropriateness of the name of the new edifice, "Bishop White Hall," and touched upon the eminent virtues of that most exemplary prelate, comparing the good works in the "Great North West" with the wide-spread and salutary labours of Bishop White along the Atlantic seaboard. There was a peculiar charm in that part of the address directed to Bishop Kemper personally; indeed, instances of direct personal panegyric must be few in which words of praise have been expressed with so great delicacy, simplicity, and propriety; nor did it fail to excite in all present the highest admiration. After the conclusion of the address, a part of the eightieth psalm being sung, the Bishop read certain special prayers, and closed this edifying service with the blessing.

W.

THIRD SUNDAY AFTER EASTER.

"Fear God," saith St. Peter, in the Epistle of the day. "Kiss the Son, lest he be angry, and so thou perish from the right way," vibrates from the inspired harp of David. And thus filled with becoming apprehension of Jehovah's sanctity and power, and happy in having conciliated the loving kindness of the Saviour, the humble Christian, exposed to the perils of his earthly sojourn, may safely rely upon the aid and protection of an overruling Providence.

Not as the cowering slave his will resigns,
To some tyrannic insect of an hour,
Thy homage pay to Him, whose grace assigns
To thee a nobler feeling of his power.

Insensate they, who cannot comprehend
Mercy and might combined; waking the soul
To reverence and holy awe, which lend
Impulsive springs to love's supreme control.

Would'st *thou*, of feeble mind, discover God?
Gaze on night's solemn arch, above thee spread—
List to the cataract's tumultuous flood—
Wild ocean's anthem—climb bold Atlas' head:

Then in the wooded vale's soft, calm retreat,
By Hesper lit, trace in the dewy sward,
The sleeping flower, the herbage breathing sweet,
The varied glories of a gracious Lord.

—*Joys and Sorrows of the Ecclesiastical Year.*

AN APOSTOLIC BISHOP.—The Bishop of New Zealand (says a London journal) is now for a second time leaving the land of his birth, and is returning in his tiny missionary ship—named the Southern Cross—to that distant diocese in which his lot has been cast. The most careless reader cannot turn over the pages of his published journals, without being struck by startling proofs of the unwearied energy and activity of this energetic prelate. On the first anniversary of his consecration we find him resting in the course of his primary visitation tour in a lonely tent on the sand-hills, about half-way between Wellington and Auckland, with no companions but his native attendants, and his feet inflamed from walking over flat sands for many miles; at another time he is descending through steep, woody hollows, pressing on in his journey after the last gleam of daylight has disappeared, and all is so dark that, as he tells his readers, "I could not see a particle of the native who gave me his hand and went before to assist me in the descent;" while the twinkling of a thousand glow-worms served only to make the darkness visible. Then he is cautiously creeping down the precipitous banks of mountain torrents and streams with the aid of ropes, or paddling along the rivers in canoes, "with our tent poles, which in all our journeys of this kind have many employments—sometimes forming a litter to carry us over swamps, sometimes serving as paddles, and very often as walking sticks."

At another time his party are left without provisions and tents; at last, toward midnight, "we procured a tent, in which the first Chief Justice, the first Bishop, and the first Archdeacon of New Zealand, passed the night in their blankets." And thus he goes on his way, swimming over rivers, while stout natives carry his companions across—living on roasted eels, potatoes, and fern-roots, with a Mackintosh life-preserver, "that does extra duty as a water-skin,"—crossing swamps and innumerable streams—wading as much as walking—preaching and teaching on his way—and at last arriving in the neighbourhood of Auckland, with his faithful Mario attendant, "carrying my bag of gown and cassock, the only remaining articles in my possession of the least value. The suit which I wore," he continues, "was kept sufficiently decent, by much care, to enable me to enter Auckland by daylight; and my last remaining pair of shoes—thin ones—were strong enough for the light and sandy walk of six miles which remained from Manukan to Auckland. At two o'clock in the afternoon I reached the judge's house, by a path, avoiding the town, and passing over land which I bought for the site of the cathedral—a spot which I hope may hereafter be trodden by many bishops, better shod and far less ragged than myself."

The number of miles the bishop travelled over in this, his first visitation tour, amounted to more than two thousand—one-half in coasting along the shores and among the islands in schooners and whale-boats, more than seven hundred miles on foot, and the remainder in canoes and on horseback. Thus did his first episcopal career begin, and he has continued working in like manner ever since he first went out.

CLERICAL CHANGES.

Rev. Joshua Weaver has become the Rector of St. James' Church, Fordham. Address: Fordham, Westchester county, New York.

DIED.

In Albany, on the 16th inst., Mrs. LUCY GILBERT VAN DEURSEN, wife of David W. Groesbeeck, aged 70 years.

NOTICES.

St. Ann's Church for Deaf Mutes, in the University.—Though this parish was started for the special benefit of *deaf mutes*, giving them a service in signs every Sunday afternoon, it seeks to become self-supporting by drawing within its limits such other persons as would be willing to co-operate with the Rector in his plans for advancing the best interests of these children of silence. To this end the Morning Service is with the voice, and also a Service on the last Sunday evening of every month, at 7½ o'clock. On Sunday evening next, the 29th inst., the sermon will be by the Rev. Dr. Seabury.

Sermon to the Young.—The Rev. JOHN HENRY HOBART, Assistant Minister of Trinity Church, will preach TO THE YOUNG, in the Church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, April 29. Service to commence at 7½ o'clock.

ACKNOWLEDGMENTS.

The Poor.

The subscriber, Rector of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By Messrs. Stanford & Swords, from S. T. S., $10.

Further donations are respectfully solicited. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 172 Broome street.

April 24, 1855. BENJAMIN EVANS, 172 Broome street.

Sailors' Mission.

The Missionary of the Floating Chapel of the Holy Comforter gratefully acknowledges the receipt of the following:

Five dollars through the Rev. H. M. Davis, Rector of St. John's and St. Mark's, Islip, to help pay the debt of the Old Mariner's Home. With the promises now made, this debt will be reduced to about one hundred dollars, and a gentleman now offers to give ten dollars toward this, if nine others will give the like sum, and thus relieve the Missionary from this embarrassment. Where are the nine? They may send to D. V. M. JOHNSON,

April 23, 1855. Care of Messrs. Stanford & Swords.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the following donations:

1 pair of stockings from Mrs Rogers; 6 dozen eggs for the children, from Miss M. S. Jones; 76 coloured eggs for Easter, from Miss E. Schmelzel: 2 forms of blanc mange, cake, and a piece of roast beef, from Mrs. Dr. Camman; 3 pieces of roast beef, 6 dozen oranges, a quantity of beets for the children's Easter dinner, and 2 beefsteaks for the matron, from Master Winn Thorne, by Mrs. F. C. Tucker; 12 pies from the children of the Rev. C. Halsey; 28 yards of calico from Mrs. G. Chichester; 4 yards of de laine from Mrs. John Griswold; 2 pieces of calico, 1 piece of unbleached muslin, from a friend; 39 garments, 8 collars, and $3, from an unknown friend; 1 pair of stockings from Mrs. Rogers.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

April 21, 1855.

Church of the Nativity.

The subscriber gratefully acknowledges the receipt of $10 for the poor, through Stanford & Swords, from S. T. S.

New York, April 24th, 1855. C. CLAPP.

BUSINESS NOTICES.

SPRING, 1855.—Men's Clothing.—Our stock of Men's Clothing for the current season, embracing every style of garment and variety of fabric, has already met with such general approval, that we feel assured it is only necessary to state we will continue through the season to duplicate the present varieties, and add to them every day something new and desirable, so as to have full assortments of the various fashionable garments; as also to our stock of

BOYS' CLOTHING,

to which we beg to call the attention of families and heads of colleges and schools. It is our determination to render this one of the most popular branches of our business, and with this view have placed over it some of the first Boys' Clothing cutters in the city. Our stock will be always large, and all kinds of Boys' Garments made to order in the Custom Room, 2d floor, with promptness and in the best manner.

FURNISHING GOODS.

In this stock we mean to furnish the very best articles of their several kinds (as in our Bailitrand, which are the best in the world). We will only offer in Cravats, Ties, Suspenders, Shirts, Underwear, &c., &c., the most approved fabrics. With this view we are supplied from the best European sources. We make to order all varieties of Shirts, &c., and in such a manner as to invite and foster a large trade in this line.

MERCHANT TAILORING DEPARTMENT, SECOND FLOOR.

This we regard as the very heart of our business, as from it spring the styles and fashions of our general stock. We have placed over it the best cutters salary can produce, and supply them with every description of fashionable and desirable fabric as soon as it comes out in this and foreign countries.

OUR RULES ARE—

1st. To be prompt to the minute with all orders.

2d. To require no article to be taken that is not quite satisfactory either in make or fit.

3d. That every article must be reliable in quality and fairly represented, and

4th. To charge *less* than is generally paid for the same quality of article elsewhere.

D. DEVLIN & CO. 258, 259, and 260 Broadway, corner of Warren street. ap19–2t.

Advertisements.

PEW FOR SALE.—IN CALVARY CHURCH, IN THE NORTH transept; large size. Will be sold cheap. Address Box 2978, Post Office. ap26-3t$

WANTED—FOR A CHARITABLE INSTITUTION, AN EXPERIENCED Dress Maker, competent to teach her trade. She must be a Communicant of the Protestant Episcopal Church. Apply, between the hours of 10 and 12, at No. 328 Sixth Avenue.

BASHBISH INSTITUTE.—A FAMILY SCHOOL FOR BOYS. Rev. P. S. RUTH, A.M., Principal. This institution is located on the Harlem Railroad, in the town of Copake, Columbia county, New York, within a short walk of the Bashbish Falls, and about one hundred miles from New York City. It is remarkably healthy and pleasant, and in the midst of wild mountain scenery. Its retired situation exempts it from the corrupting influence of vicious example.

The third term of the scholastic year commences on the first Wednesday of May, 1855. There will be two vacations in the year, viz: during the months of April and October, with a few days' recess at Christmas. The pupils will be under the parental government of the Principal, whose time will be devoted to fitting them for business, or the higher classes in College.

The terms are $200 per annum, payable semi-annually *in advance*. The *extra* charges will be, per quarter, for Music, $10; French and German, each, $5; Drawing, $3; Painting, from $5 to 10; Pew rent $1.

The number of pupils will be limited to sixteen. Each pupil furnishes his own books and stationery, Bible and Prayer Book, towels and napkins; and, also, silver forks and spoons. All articles to be distinctly marked with owners' names.

REFERENCES:

Right Rev. Wm. H. De Lancey: Seth W. Pain, Troy, Pa.; Dr. Van Vechten, and Hon. Judge Darling, Catharine, Western New York; Adam Campbell, Esq., Havana, Western New York; Dr. Rufus King, Elmira, Western New York; Isaac C. Chesbrough, Esq., and Wm. Pomeroy, Esq., Copake; Rev. Mr. Watson, Hudson; James A. Cowing, Esq., No 90 State st., Brooklyn, N. Y.; H. S. Van Ingen, Esq., No. 89 Broad st., New York; Rev. Saml. R. Johnson, D.D., Theological Seminary, New York; Rev. Benj. I. Haight, Theological Seminary, New York. ap26-6t eow

WAX FLOWERS FROM NATURE.—Mrs. A. E. PIPER teaches this beautiful Art upon new principles, by which flowers of all varieties can be made to imitate nature, being free from the stiffness and angularity incident to the old process. Specimens of flowers and vases can be examined and purchased at the Bookstores of Stanford & Swords, No. 637, T. J. Crowen, No. 699 Broadway, New York: Smith & Lord, No. 246 Fulton street, Brooklyn; and at her residence, No. 130 Dean street, near Hoyt, South Brooklyn.

☞ Ladies desirous of acquiring a knowledge of this delicate Art, which is a source of agreeable occupation for leisure hours, will please leave their address at either of the stores as above, or forward same by post to Mrs. Piper at her residence. Terms $5 for one course of six lessons. ap26-3m$

MUSIC FOR THE ORGAN, HARMONIUM, SERAPHINE, or MELODEON.

NOVELLO'S Catalogue of Organ Music, (No. 1, gratis, or post-free, 1c.,) contains much music especially appropriate for the Harmonium or Seraphim.

Second Edition of

SCHNEIDER'S Complete Theoretical and Practical Organ School, containing Instructions for playing the Organ, with numerous exercises for acquiring the use of the Pedals; translated by Charles Flaxman, and edited by J. G. Emmett. Price $2 50.

—— Studies for Pedal Playing, forming Chapter 8 of the Complete Organ School. Price $1 13.

—— Chorals, Scales, and Exercises, printed separately from the Organ School. Price 56c.

—— 48 Trios for Manuals and Pedals Obligato; forming complete exercises for the use of the Pedals. Price $1 06.

This last work is not comprised in the School, to which work it may be considered as forming a continuation.

SCHNEIDER'S Eleven Chorals, to illustrate page 42 of the School. Price 13c.

HILES'S Short Voluntaries, selected from the works of eminent composers. In 9 Nos, 31c. each; or in 1 vol. cloth, $2 63.

JACOBS' Voluntaries, consisting of selections from Beethoven, Handel, Haydn, Mozart, &c. In 3 Books, $1 00 each.

MENDELSSOHN'S Three Preludes and Fugues, 38c. each.

NOVELLO'S Cathedral Voluntaries, consisting of selections from the Church composers of the English school. In 2 vols., each $5 00; or 8 Books, each $1 25; or 48 Nos., each 25c.

—— Select Organ Pieces, consisting of selections from the works of the Church composers of the German and Italian schools. In 3 vols., $7 88 each; or 18 Books, $1 50 each; or 108 Nos., 31c. each.

—— Short Melodies, original and selected, intended principally for the Soft Stops. In 1 vol., $7 88; or 6 Books, $1 50 each; or 36 Nos., 31c. each.

BACH'S Grand Studies, with Pedal Obligato, consisting of Preludes, Fugues, Toccatas, and Fantasias. In one vol., $7 00; Violoncello parts, $1 75.

—— Celebrated 48 Preludes and Fugues. Arranged for four hands, by Henri Bertini. In 4 Books, each $2 25; or in 48 Nos., varying from 19c. to 38c. each

J. A. NOVELLO'S Sacred Music Store, No. 389 Broadway, New York, and at 69 Dean street, Soho Square, and 24 Poultry, London. ap26-3t

CHEAP MUSIC AND PIANO STORE OF HORACE WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*

Notwithstanding the *combination of music dealers* to keep up the prices of non-copyright music, *against* the interests of *native composers*, and their refusal to extend to Mr. Waters the courtesies of the trade, he is making *immense* sales—having abundant evidence that he has public countenance and support, in his *opposition* to the GREAT MONOPOLY, and in his efforts to aid NATIVE TALENT, and to adopt the NATIONAL CURRENCY. His stock of American and European music is immense, and the catalogue of his own publications is one of the *largest and best selected* in the United States. He has also made a GREAT REDUCTION in the prices of PIANOS, MELODEONS, and MUSICAL INSTRUMENTS of *all kinds*. *Superior toned* 6¾ octave pianos for $175, $200, and $225, interior of as *good quality*, and instruments as *strong* and as *durable* as those which cost $500. Pianos of every variety of style and price up to $1000, comprising those of TEN different manufactories: among them the celebrated *modern improved* HORACE WATERS' PIANOS, and the *first premium* ÆOLIAN PIANOS of T. GILBERT & Co.'s make, (owners of the Æolian patent). SECOND-HAND PIANOS at *great bargains*. Prices from $40 to $150. MELODEONS from five different manufactories, including the *well-known* S. D. & H. W. SMITH'S Melodeons, (tuned the equal temperament,) *the best make in the* United States. Prices $45, $60, $75, $100, $115, $125, $135, and $150. SMITH'S DOUBLE BANK MELODEONS, $200. *Piano and Melodeon guaranteed.* The best terms to the trade, schools, &c.; 12½ per cent. discount to clergymen and churches. All orders promptly attended to. Music sent to all parts of the country, post-paid, at the reduced rates. General and select catalogues and schedule of prices of Pianos forwarded to any address free of charge ap26-3m

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or **$10,000,000;** paid up Capital and Surplus, **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill, Alexander T. Stewart, Adam Norrie, Robert L. Maitland, Henry L. Routh, Henry Eyre, Benjamin B Sherman, John Auchincloss.

EDMUND HURRY, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Alex. Muir,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	James F. Hall,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., EDWARD FIELDS, M.D., } Medical Examiners.
oct7-1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam
John J. Hicks,	George Barnes,	William A. Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford.
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap26-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

PUBLICATIONS.

PROF. DAVIES' NEW SCHOOL ARITHMETIC, Analytical and Practical.

This new edition, by Prof. Davies, author of a complete course of Mathematics, is now offered to the public with the belief that Teachers will find it to be superior to any other arithmetic ever issued from the American press. Price 40 cents.

A. S. BARNES & CO., publishers of National Series of Standard School Books, 51 John street, New York. ap26-2t

NEWMAN'S ARIANS.—LITERALLY REPRINTED FROM THE FIRST EDITION.—The Arians of the Fourth Century, their doctrine, temper, and conduct, chiefly as exhibited in the Councils of the Church between A.D. 325 and A.D. 381. By John Henry Newman, M.A., Fellow of Oriel College. Second edition. Literally reprinted from the first edition. Price $3.

STANFORD & SWORDS,
ap26-3t 637 Broadway.

HASE'S CHURCH HISTORY.—D. APPLETON & CO., 346 & 348 Broadway, have now ready—

A HISTORY OF THE CHRISTIAN CHURCH. By Dr. Charles Hase, Professor of Theology in the University of Jena. Translated from the seventh and much improved German edition; By Charles E. Blumenthal, Professor of Hebrew and of Modern Languages in Dickinson College; and Conway P. Wing, Pastor of the First Presbyterian Church, in Carlisle, Pa. 1vol. 8vo. 720 pages. $3.

This translation was undertaken because its authors knew of no work in English which precisely corresponded with it. The histories of Milner, Waddington, Milman, Stebbing, Hardwicke, and Robertson, and the translations of Mosheim, Neander, Dellinger, Thiersch, and Schaff, have severally specific merits with reference to the objects of their composition: but many of them are incomplete as general histories, most of them were written so as to give undue pre-eminence to some single aspect of the characters and events of which they treat, and all of them are too large to be used either as manuals for the scholar, as text-books for the instructor, or as compendiums for the general reader.

The delay which has taken place in the appearance of this work has afforded many opportunities of learning how much this deficiency was appreciated by competent scholars in Europe and America. From the letters we have received, and from public journals, we might present many testimonies, not only that such a work was needed, but that nothing in the literature of the present day was so likely to supply the deficiency as a translation of the work we had commenced.—[Extract from Author's Preface. ap19–3t.

FOR THE HOLY DAYS!—AN AMUSING AND INSTRUCTIVE GIFT FOR THE YOUNG PEOPLE!—Do you want a "Geography without a Master?" then buy a Dissected Map, which will keep the boys and girls as quiet as mice, and at the same time teach them the locality and boundaries of the different States of their own country.

Our series now comprises a map of the United States, the Eastern, Middle, Southern, and Western States, each.......$1 50
A map of New York, price........ 1 00
A map of the United States, cheap form........ 50

Sold by all Booksellers, and by MERRIAM, MOORE & CO., Troy, New York.

For sale by D. APPLETON & Co., and A. S. BARNES & Co., New York.
oct 28-1y-e3w2

THE CHURCHMAN

IS PUBLISHED every Thursday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of

THE PROPRIETOR.